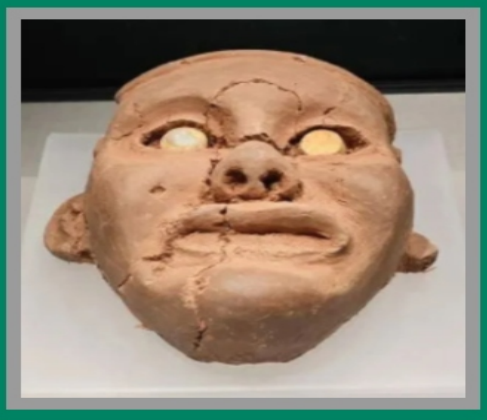
Ancient Aryan
Statues And Stories

A New Dawn



Nate J. Gomes

ANCIENT ARYAN STATUES AND STORIES:

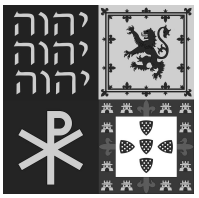
A NEW DAWN

By

Nate J. Gomes

With Images.

Second Edition.



youtube.com/@Orthodox_Adamite

Orthodox Adamite Publications

- MMXXVI A.D -

Prov. 25 *(KJV) **2** It is the glory of God*
to conceal a thing: but the honour of kings
is to search out a matter.

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ACKNOWLEDGEMENTS.

Ancient Aryan Statues And Stories could not have been written without the help from my two good friends Modi, for giving me his insight into the anthropology of the many races, to Johnny for bringing to light some of the unknown cases in history of phenotypically caucasoid peoples, and to the one true God of the one holy Orthodox Catholic and Apostolic church for not letting me fall into the ridiculous claims of the modern right-wing ancient Aryan sphere.

I would also like to thank Arthur Kemp, Ali Aliabadi, and Johan Oosthuizen, for their work in this field.

I also want to acknowledge the right-wingers and White people this book is for. For the right-winger that has seen graphics like the one in the introduction, and posted them. This should be a message to you, to not trust everything you see coming from our side. And to do your research. And to my fellow White European kin, the Anglo-Saxon, Celtic, Teutonic, Gothic, Germanic, Iberian, Greek, Frank, Norman, Ishmaelite, Slavic, Pictish and kindred peoples. This is to edify you on your history, and how great of a people we are. Never be ashamed of your ancestry.

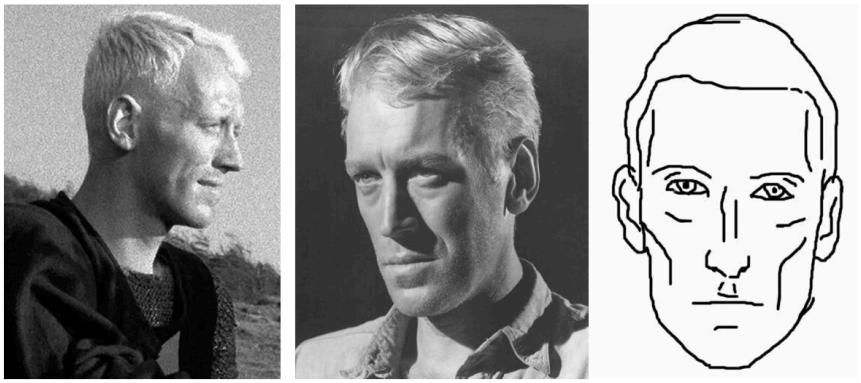
Sincerely,
Nate J. Gomes.

FOREWORD.

This book was created with the offset that I would show the facts of some infographics being spread around the internet in right-wing circles, and some of the dishonest manipulation of the facts. And general lack of proper scholarship. In this book I go over the many statues and stories of phenotypically Aryan/European people, nobles, and gods. That lived/were revered in the ancient era of countries that are thought in modern times to be historically non Aryan/European. Such as Mesopotamia, Egypt, India, China, and parts of South and North America. Showing the diffusion of a people, that I believe to be the remnant of a pretower-of-babel fair skinned, fair haired, and light eyed adamites of all three branches of Noah's line that were scattered. Some devolved due to loss of connection with their creator and lifestyle choices like diet and every day tasks, as well as the climate/environment. And became the other non Caucasoid races. Others kept their ways of life and kept their primordial genetics and thus fair phenotype. More proof for this claim can be found in the book “March of the Titans” by Arthur Kemp.

In this work I often talk about a statue's or individual's features as “European” or “Caucasoid.” But what are “European” and “Caucasoid” features? Here I will be going over that question.

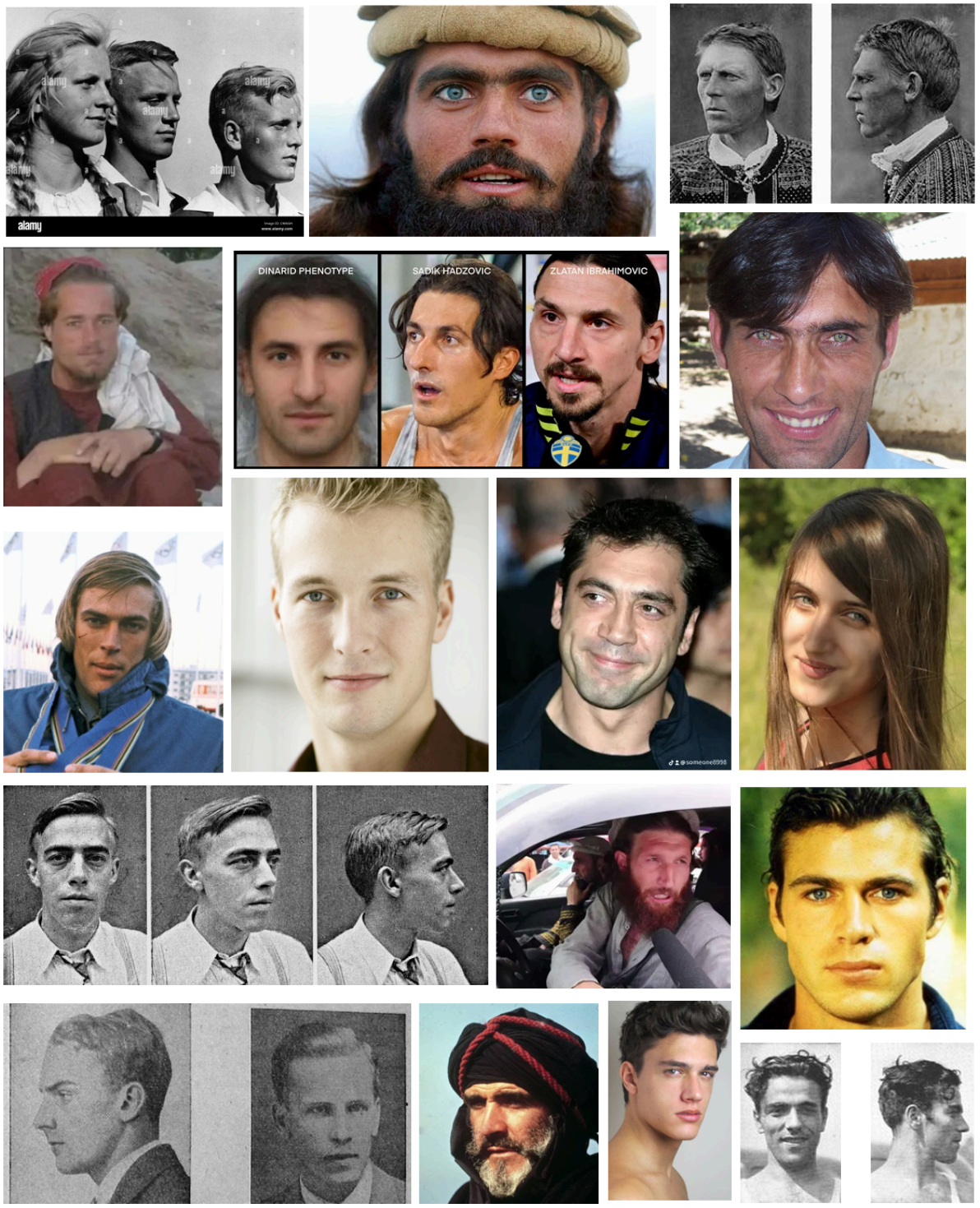
Caucasoid features in its purest form can be found in Corded type phenotypes:

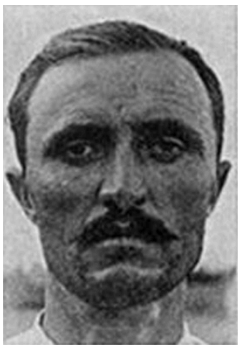


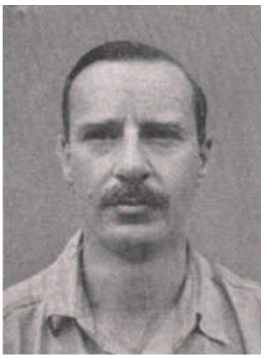
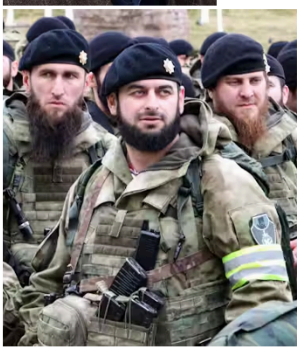
Cranial characteristics of a Corded individual: high cranial vault, long skull, not unnecessarily narrow skull, high forehead that's not very sloped but slightly, deep set eyes, light features (blue eyes, blond hair) usually slightly rounded occipital bone, rugged facial features with many sharp lines, high nose bridge, straight facial angle.

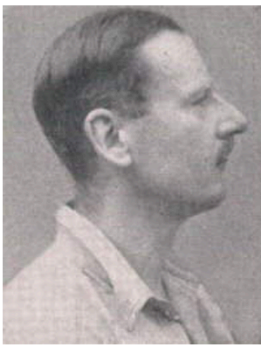
Below this phenotype in terms of the amount of display of Caucasoid features is the Nordid phenotype and its subclades. That is not to say that the Corded and Nordic colouring is the only Caucasian colouring, two of the main groups of the Caucasian people; The Mediterranean, and the Alpine, do not usually display the very light features of the Corded types or Nordic types. But they are still Caucasian and many in history have been Aryan (noble), but do not display the same amount of predominant features as the Corded type.

Below is a wide range of many individuals that are inside the Caucasoid categorization of race:

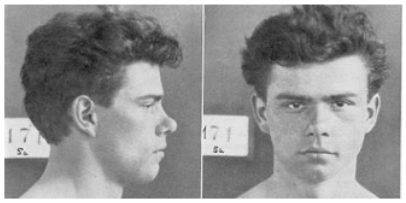
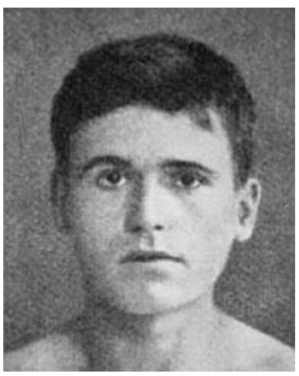
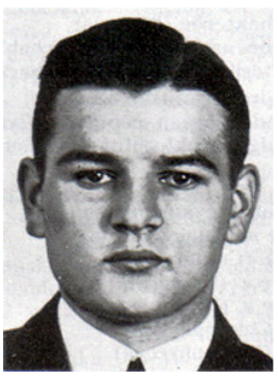




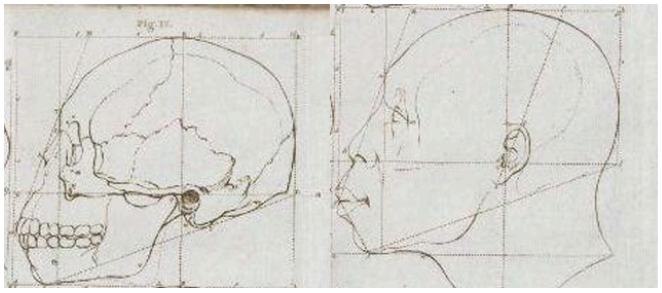



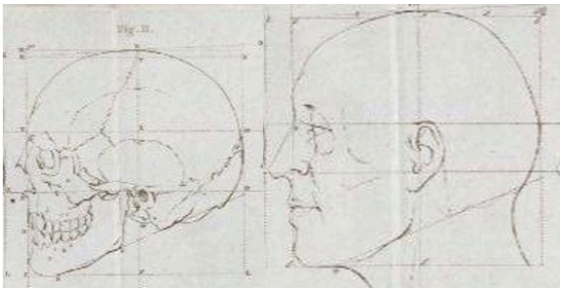


BBC NEWS

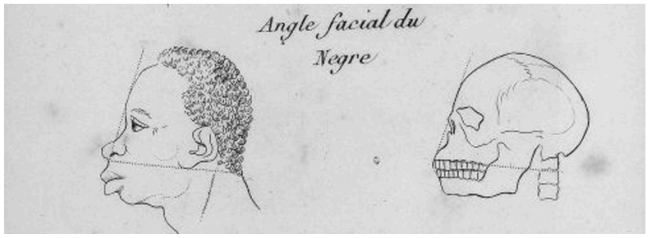




Facial Angles

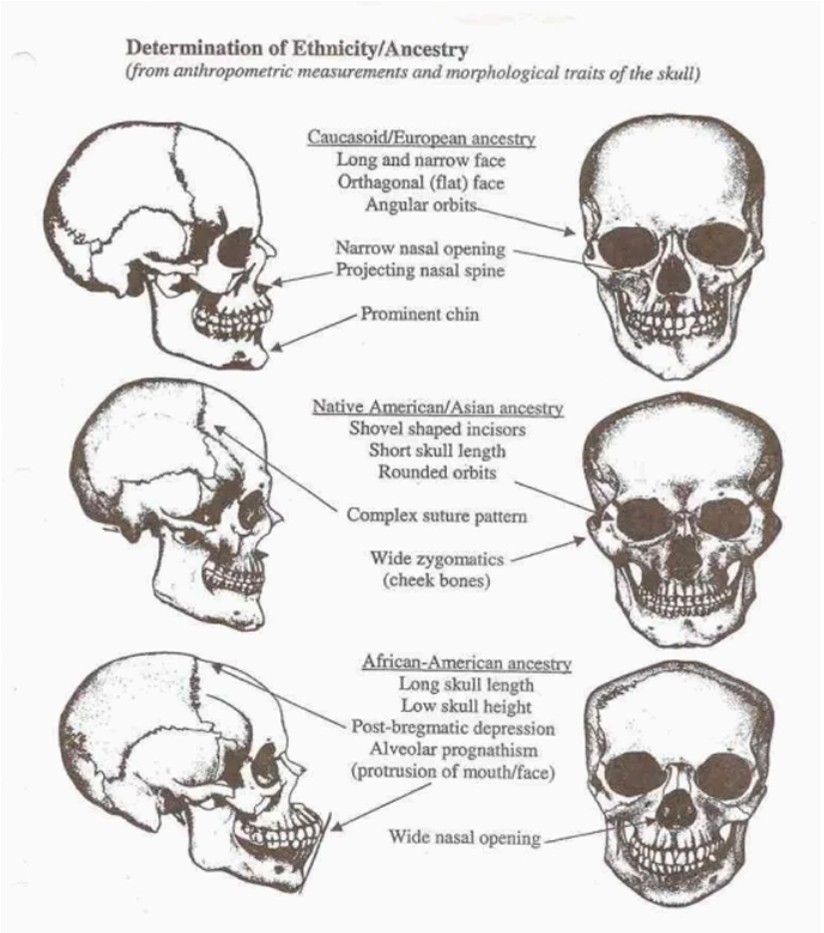




Negro ***Caucasoid***



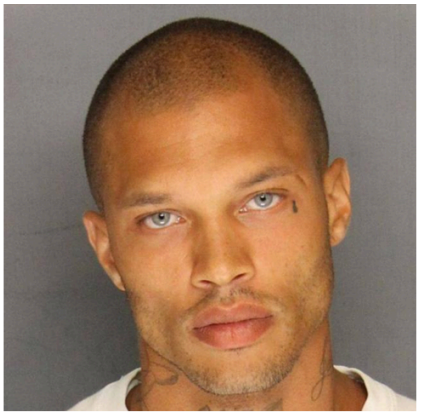
The skulls of the different races



Colouring

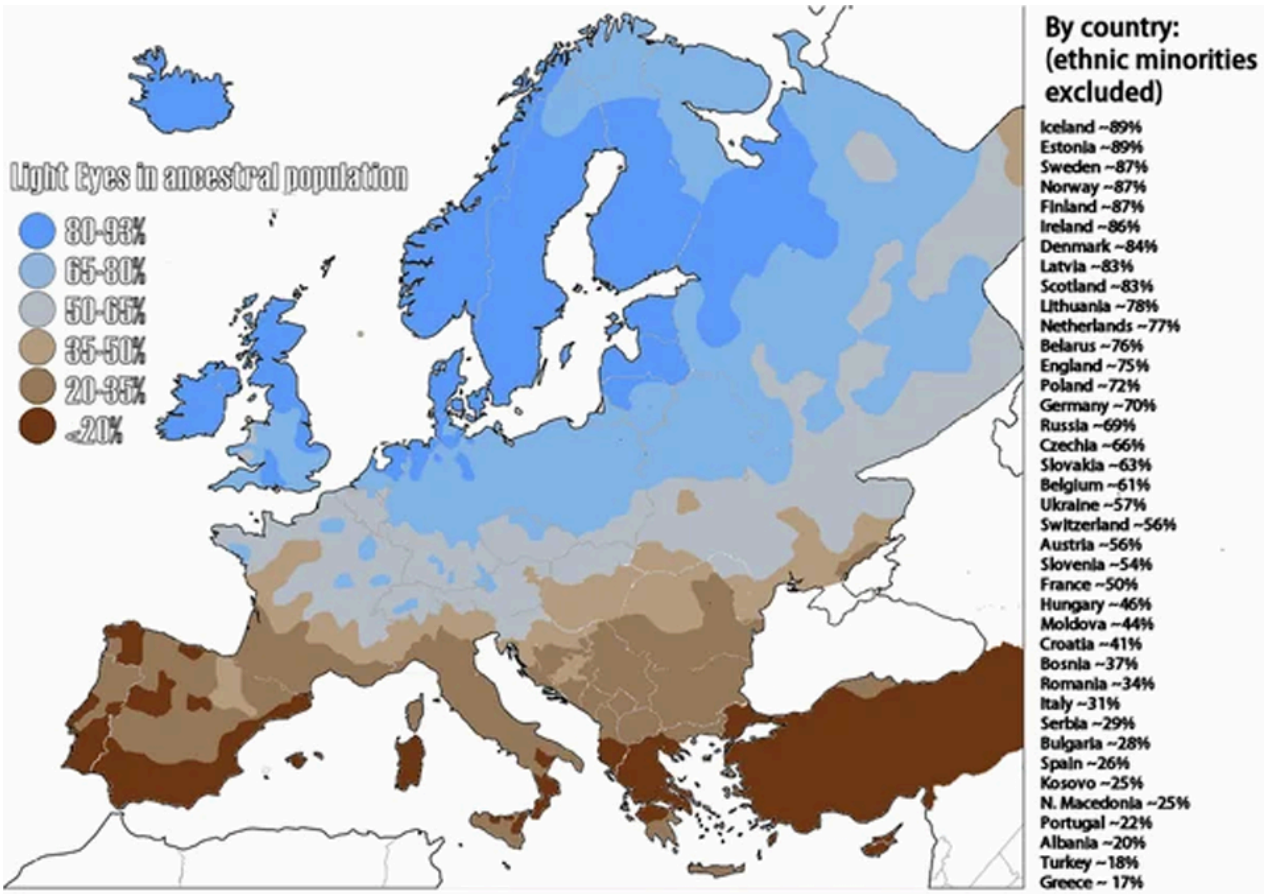
Blue eyes, Green eyes, Blond hair, and Red hair are all distinctly Caucasoid features and are often found in the ruling class or nobility. Many will retort to this by looking on the internet for people that are either African or some other person they think is non Caucasoid that has blue eyes, there are three kinds of images they will present. One is a picture of an African or other with Waardenburg syndrome***[1]***, the second is fake, i.e. edited or contacts, and the third is someone who the person thinks is a non Caucasoid due to some swarthy or non Caucasoid features, but in reality they are.

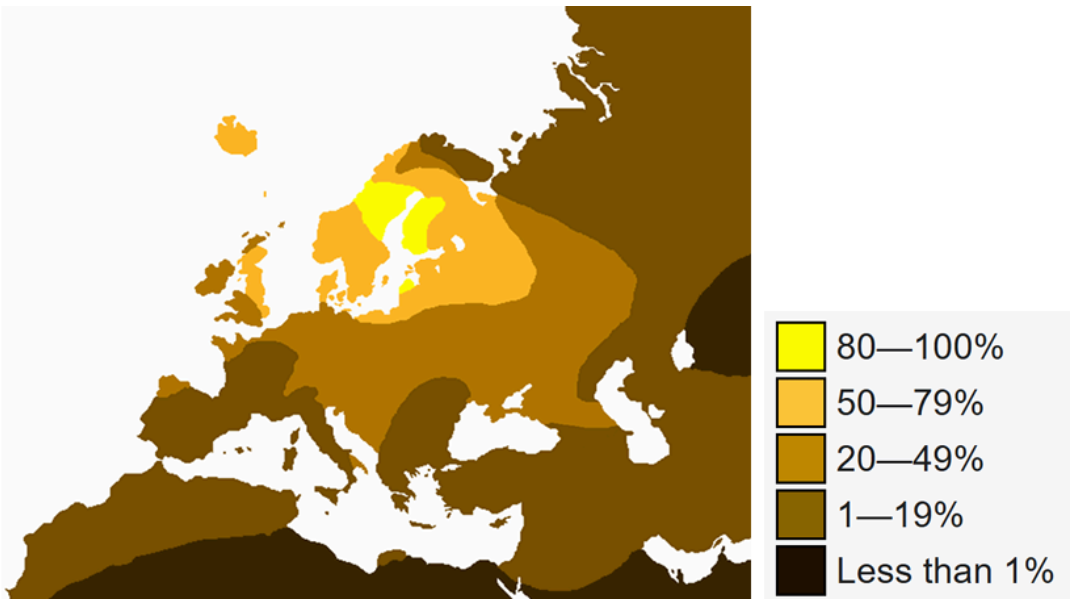
Here are examples of the 3 kinds of images you will see:



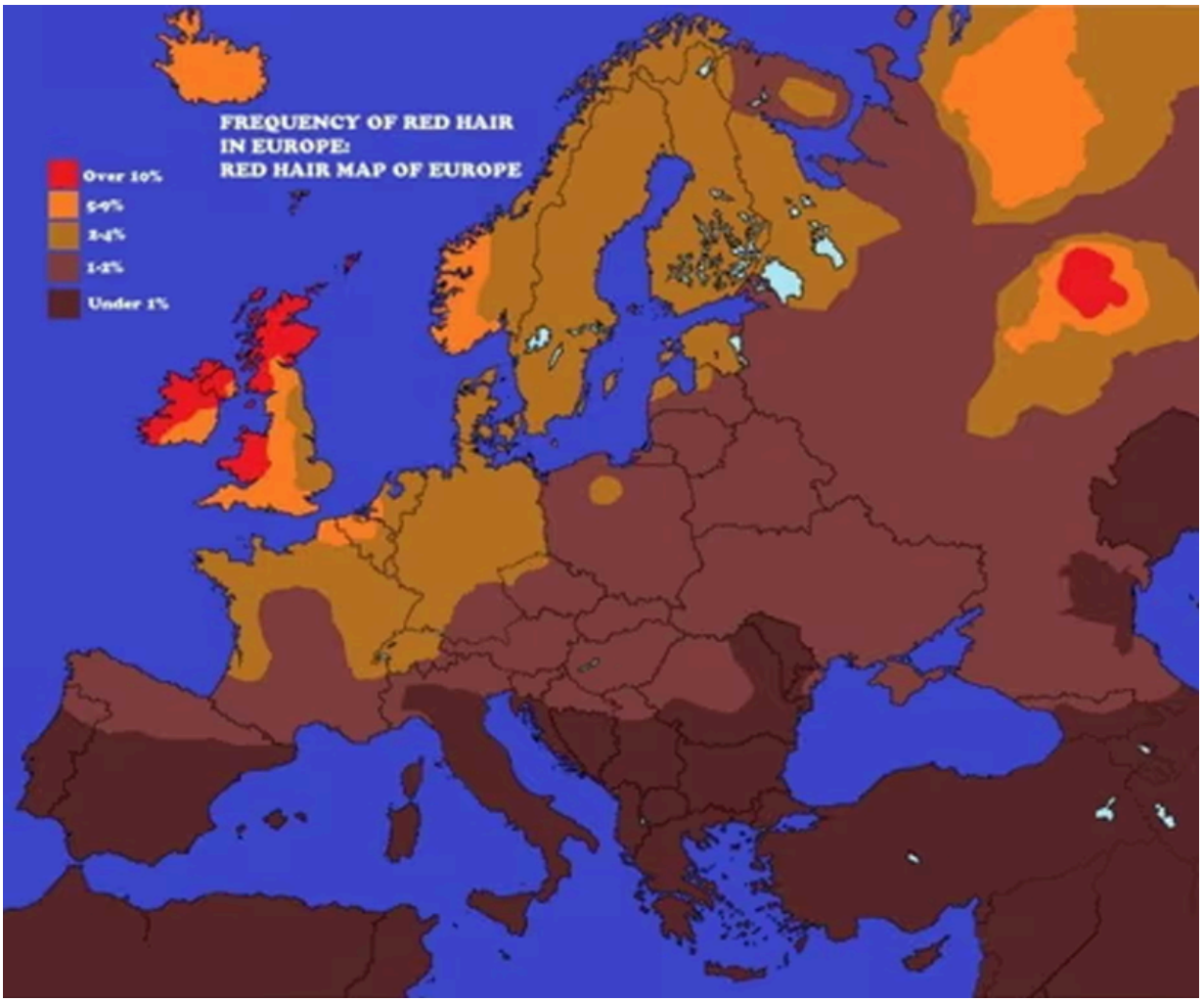
Waardenburg syndrome ***Fake, i.e. Edited or Contacts*** ***Caucasoid Admixture***

As for Blond and Red hair, the populations that look non Caucasoid and have these features are due to Caucasoid admixture, in other words they mixed with Caucasians and now have these traits. Some may refer to the people of the Solomon island that have blond hair, but from the research done, not only is this gene distinct from Europeans, but it only appeared in a small population on the island and stayed on the island.***[2][3]*** Meaning they could not be the people that show up all over ancient history, not to mention its just Blond afros, no Blue eyes, Green eyes, Or Red hair. While the traits for Red hair, Blond hair, Green eyes, and Blue eyes, all show themselves at the highest rate in Europe.





Anthropologist Peter Frost's distribution map of light hair in and around Europe, according to a 2006 study published by the University of St Andrews. It shows that it is most common in Northern Europe ***[4]***



https://www.theguardian.com/politics/2013/nov/25/mapping-redheads-which-country-has-the-most

Even if we take into account the evolutionary out of Africa theory which I heavily disagree with, we see that all these features (Red hair, Blond(e) hair, Blue eyes, Green eyes) are distinctly European and only came about when hominids came "Out of Africa"***[5][6][7][8]***

In this work I often use "Aryan" "European" and "Caucasoid" synonymously, this does not mean they mean the same thing, Aryan refers to nobility but can be used for a racial classification, in my case I use them to convey a sense of importance and some specificity. Aryan may be used for talking about the nobility or supermen of the Caucasoid race. Caucasoid is used mainly to refer to the cranial and phenotypical type of the Caucasoid race. European mainly refers to the modern people of Europe but will be used interchangeably with Caucasoid. With that being said, I thank you for giving the time to look into this matter and I hope you come from it with either a better sense of the world or a proper rebuttal.

---

[1]**Waardenburg syndrome**
[2]**Naturally blond hair in Solomon Islanders rooted in native gene, study finds**
[3]**Melanesians blond hair is caused by an amino acid change in TYRP1**
[4]**Why Do Europeans Have So Many Hair and Eye Colors?**
[5]**Origins of Red hair**
[6]**Genetics of blond hair**
[7]**Blue eyes**
[8]**Green eyes**

INTRODUCTION.

The Sumerian nobility were blue eyed and fair haired, as the ancient busts of their dieties and royalty show. They were Aryans (Indo-Europeans).
"...they (the Sumerians) certainly belong to the same racial division of mankind as the nations of Europe, they are scions of the Caucasian stock"
- Arthur Keith (quoted in Ur Excavations, C. L. Woolley, 1927).

Have you ever seen images like this? Claiming a people/nobility are blue eyed with a collage of blue eyed statues that look like they came from a certain people the image is speaking about? Some may just accept it and not look any further because they really want to believe in “Aryanism” or “Ancient Aryans” (the belief that all ancient civilizations were ruled by an “Aryan” ruling caste) Others may completely dismiss it because it gives no sources for the statues, and then there is the middle, me. Allowing you to know the truth of where these images are from and if they are fake/dishonest.

It must also be mentioned that when we share images like this. We are admitting we can't do our own research and that we are easily fooled, giving an air of narrow mindedness.

What is “Aryan”?

Ar·y·an

/ˈerēən,ˈärēən/

आर्य ārya, Aryan;

1. Sanskrit word meaning “noble”, oldest known ethnological term for “White” or racially pure, fair skinned Caucasians, used traditionally in contrast to non-White races who were seen as ignoble.

2. Of or related to the ancient people and parent language of what is now classified as the Indo-European language family.

CHAPTER 1.
THE SUMARIAN NOBILITY.

The main thing that made me start this journey was the image in the introduction, I thought, why don't they give at least what the statue is called? This makes a small amount of plausible denyability from the other side. Some of these images also claim these are displaying gods of the people, but how do we know this? Did they give us the name of the figure? Or the deity? A lot of questions come up that I will answer in this work.

Going one by one of the statues found in the image in the introduction:

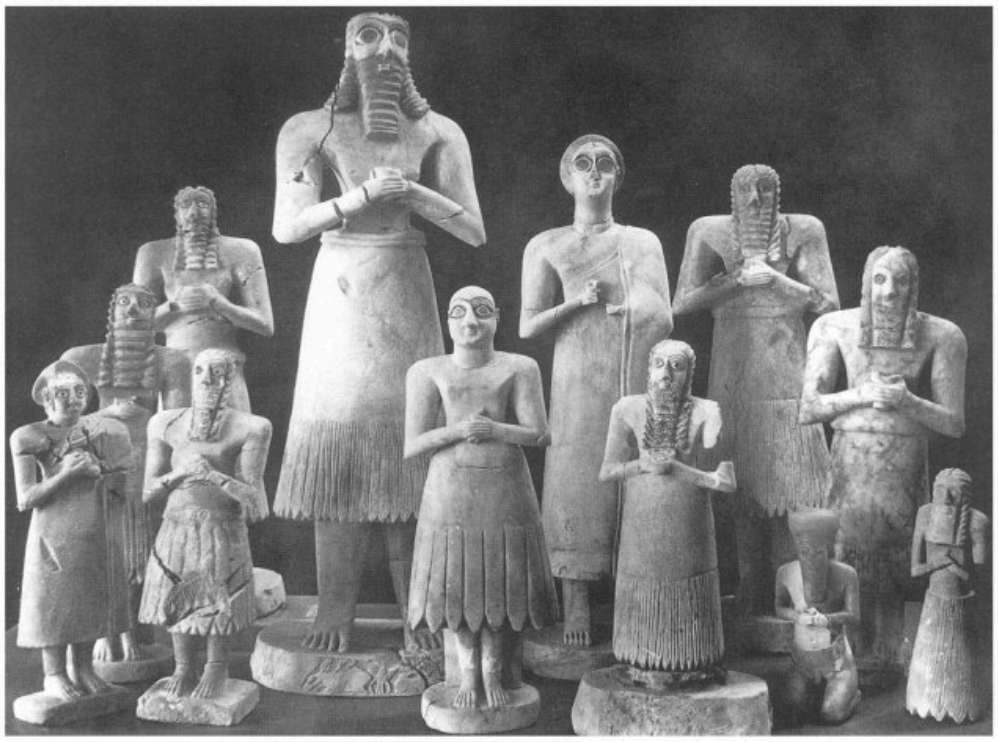
White marble head of the Goddess Ningal*[1][2]* with inlaid eyes of shell and lapis lazuli.

Object number: B16228
Current location: Middle East Galleries - On Display (At Penn museum)
Providence/Found at: Iraq | Ur
Archeology area: Site EH, loose in soil.
Period: Akkadian
Date made: ca. 2350-2200 BCE
Materials: Marble (Stone) | Shell | Lapis Lazuli
Description: *"Female Head. Ningal UE IV: Female head, alabaster, broken off at the neck; nose and lower part of face damaged; the eyes inlaid. CBS Register: marble head of a woman, the eyes inlaid with shell and lapis lazuli. Found near the ruins of a temple built by Dungi."****[3]***

Early Dynastic Male Priest.

Object number: 37-15-31
Current location: On Display (At Penn museum)
Providence/Found at: Iraq | Khafaje
Archeology area: Mound A, Q45/4
Period: Early Dynastic
Materials: Alabaster| Shell | Lapis Lazuli
Description: *"Alabaster. Full length skirt; overall leaf pattern. Ryes shell, pupils lapis, shaven head. Conus or Strombus."**[4]***

This one is when we start getting dishonest, this is an edited version of one of the worshipers from the Tell Asmar Hoard (dated Early Dynastic I-II, c. 2900–2550 BC) and is a collection of twelve statues unearthed in 1933 at Eshnunna, Iraq.



Votive statues from the Square Temple, Eshnunna (modern Tell Asmar, Iraq), c. 2900 - 2600 BCE.
Limestone, alabaster, and gypsum. The Oriental Institute of The University of Chicago; Iraq Museum, Baghdad.

Almost all of these statues are kept at the Iraq Museum, whose collections are not public on a website so I am unable to see the materials used in the statue in question.

Although it is undeniable that the image used is an edited version to make it look like it has blue eyes. The origin of the image is a more edited version of this image:

Which is an edited version of this image:

(I was only able to find a book cover with it.)

We also have illustrations of the statue on the same page of other illustrations of statues that actually have blue eyes:

SCULPTURES NOS. 1–4, 10, 33, AND 61 FROM THE SQUARE AND THE SINGLE-SHRINE TEMPLE OF ABU AT TELL ASMAR

THE UNIVERSITY OF CHICAGO ORIENTAL INSTITUTE PUBLICATIONS VOLUME XLIV | SCULPTURE OF THE THIRD MILLENNIUM B.C FROMTELL ASMAR AND KHAFĀJAH BY HENRI FRANKFORT

And the modern photos with better cameras
and lighting clearly showing the iris to be black:

Early Dynastic Male Worshiper.

Object number: A12330
Current location: On Display: Mesopotamian Gallery (At The Institute for the Study of Ancient Cultures)
Providence/Found at: Iraq | Tell Asmar
Archeology area: D17:9 - Abu Temple, shrine 2
Period: Early Dynastic II
Materials: Gypsum, Shell | Lapis Lazuli | Bitumen
Description: *"Male, standing, holds cup. Hair and beard colored with bitumen. Eyeballs of shell set in bitumen, pupils of lapis lazuli. Coarse work, thick ankles."* ***[5]***

Neo-Sumerian Head of a ruler.

Object number: A173
Current location: On Display: Mesopotamian Gallery (At The Institute for the Study of Ancient Cultures)
Providence/Found at: Iraq | Bismaya
Archeology area: Mound V, Temple
Period: Ur III
Materials: Gypsum | Ivory | Bitumen
Description: *"Head of a ruler. Gypsum, ivory or shell, bitumen, and modern blue paste."* ***[6]***

I am not sure what they mean by "modern" (whether it was added 100 years after or 1000 years later.) But it could indicate the people making this head did not originally have the notion that this person had blue eyes since lapis is not listed as one of the materials.

This is the worst one used in the graphic since it's not even Sumarian, It's Egyptian!

Egyptian Bone figure of woman.

Object number: EA32141
Current location: On display (G64/dc3)(G64/dc3) (At The British museum)
Providence/Found at: Egypt
Archeology area: N/A
Period: Naqada I
Materials: bone | Glazed Composition | Lapis Lazuli
Description: *"Bone figure of a standing woman; the lapis lazuli inlays in the eyes were probably added in modern times."* ***[7]***

So we can't even be certain if this figure originally had blue eyes!

(1.)

Unedited ***Edited***

(2.)

Here we see another case of deceptive editing of the statue to make it look like it has bright blue eyes, now you may be thinking “But the unedited version also has blue eyes.” It's not as simple as having a couple pictures from Getty images from 2003 to know what a statues' colouring is like. The wide eyed statues I went over previously. These black eyed statues can look like blue eyed statues with the right lighting and camera →

.

The statue that was edited though is at the Iraq museum, and as I said before their collections are not public on a website so I am unable to see the materials listed.

Although there is a man named Osama Shukir Muhammed Amin who went to the Iraq museum and posted about this statue on worldhistory.org. Here is the description given of the statue from the museum:

“Sumerian male worshiper from the Shara Temple at Tell Agrab, Mesopotamia, Iraq. Early Dynastic period, 2600-2400 BCE. **The eyes were made of a shell set in bitumen while the pupils were made of black limestone.** The eyebrows were painted with bitumen. Excavated by the Oriental Institute of the University of Chicago in 1930s. On display at the Iraq Museum in Baghdad, Republic of Iraq.**”*[8]***

This obviously corroborates what I said earlier about it being the lighting and camera.

Early Dynastic Male Votive Figure.

Object number: 1983-136 DJ
Current location: On display (In the Menil Collection)
Providence/Found at: N/A
Archeology area: N/A
Period: Early Dynastic
Materials: Alabaster | lapis lazuli | mother of pearl | copper alloy | carbon black zinc oxide
Description: *"Standing with hands clasped, this Sumerian votive figure from the Early Dynastic period (around 2900–2350 BCE) acts as a perpetual petitioner to a god or goddess on behalf of the devotee."* ***[9]***

Ebih-Il “the superintendent, dedicated to Ishtar Virile."

Object number: AO 17551 A
Current location: On Display, Room 234 (At The Louvre)
Providence/Found at: Syria | Mari
Archeology area: M. 177 - Mari Ishtar Temple Courtyard 20
Period: Early Dynastic IIIb
Materials: Alabaster | Shell | Lapis Lazuli | Bitumen
Description: *“Statue of the steward Ebih-Il. Inscribed statue of a praying man with clasped hands, shaved head, bearded and dressed in a kaunakes-type skirt. He is seated on a basketry stool; The eyes are treated in inlays as the eyebrows and beard should have been”**[10]***

From what I have been able to find, this is from Jacques Billen and his Harmakhis Galerie. Since this is a personal collection, and his website doesn't have this piece in it, I am unable to fully know about this one. The only description of it I was able to find was from an instagram post on August 23, 2023. ***[11]***

“<u>Composite head</u> of a worshipper or deity, Sumerian, 2550-2250 BC. Medium: Alabaster, lapis lazuli, and brown limestone. Height 10.8 cm. Collection & Credit Harmakhis Galerie.**”**

Again I am not sure what they mean when they say "Composite head.” Does that imply this is just an art piece that took aspects from multiple statues and made their own from those aspects? Or that the head was originally broken when found and it had to be put back together? To these questions I don't know the answer and I can't seem to find one.

Early Dynastic Male.

Object number: 37-15-28
Current location: Middle East Galleries - On Display (At Penn museum)
Providence/Found at: Iraq | Khafaje
Archeology area: Mound A Q45
Period: Early Dynastic
Materials: Alabaster | Shell | Lapis Lazuli
Description: *"Alabaster. Complete. On a rectangular base. Shell inlay eyes with lapis pupils. Flounced skirt. (S5). man with inlaid shell / lapis eyes*
*Conus or Strombus"**[12]***

Going over the 12 statues used in the image, only 3 are dishonest/fake, and 2 are uncertain. But most do purport what they claim, nobles, gods (or at least Ningal), and normal civilians of sumeria were blue eyed, and for the 3 that are shown to be false and 2 that are uncertain. I will make up for it by showing 5 genuine statues with blue eyes from sumeria.

Early Dynastic III Woman.

Object number: 55-43

Current location: On Display - 103 (At the Nelson-Atkins Museum of Art)

Providence/Found at: Iraq | Khafaje

Archeology area: Found at Sin Temple IX, Khafajah

Period: Early Dynastic III

Materials: Limestone | Shell | Lapis Lazuli

Description: *"This head belonged to the statuette of a figure placed in a temple and standing in eternal prayer to the Moon God. The elaborately patterned hair frames her softly modeled face."* ***[13]***

Ur-Nanshe "the chief singer."

Object number: S 2071 (M. 2416/2365)

Current location: On Display (At the National Museum Of Damascus)

Providence/Found at: Syria | Mari (Tell Hariri)

Archeology area: Mari (Tell Hariri) Temple of Ninni-zaza, room 13

Period: Late Early Dynastic period

Materials: Gypsum | Shell | Lapis Lazuli

Description: *"Ur-Nanshe is seated cross-legged on a low round cushion, with his tufted robe pulled over his knees. The arms and a support at the chest are lost. A fragment of the upper body of a similar statue holding a stringed instrument was found in the same room; the arms were held up by supports from the lower part of the body. The eye inlays of shell and lapis lazuli are preserved, while the inlays for the eyebrows have been lost. The long hair is dyed black, parted in the middle, and pushed back behind the ears. The wavy hair hangs down the back in long strands ending in curls."****[14]**

Early Dynastic III female worshiper.

Object number: 62.70.2

Current location: On Display(?) (At the The Metropolitan Museum of Art)

Providence/Found at: Iraq | Nippur

Archeology area: Nippur temple of Inanna (Level VIIB), the Sumerian goddess of abundance.

Period: Early Dynastic IIIa

Materials: Limestone | Shell | Lapis Lazuli

Description: *"This statue of a standing woman with her hands clasped in front of her chest was found in the plasterings of a mud-brick bench located in one of the cellars of the Nippur temple of Inanna (Level VIIB), the Sumerian goddess of abundance. Her garment is draped over her left shoulder and falls in folds indicated by two incised lines along the border of the otherwise smooth fabric. The feet are carved in high relief against the back support and the toes and ankles are clearly indicated. The wavy hair is held in place by two plain bands, and curly locks hang down on either side of the face. Inlay of shell and lapis lazuli survives in her left eye. The best-preserved statues at Nippur are those that were buried within the temple furniture, like this example. Such deliberate burials suggest that temple offerings and equipment remained sacred even when no longer in use."****[15]***

Early Dynastic Male head.

Object number: 37-15-41

Current location: Middle East Galleries - On Display (At Penn museum)

Providence/Found at: Iraq | Khafaje

Archeology area: Mound A, Q45/4

Period: Early Dynastic

Materials: Alabaster | Shell | Lapis Lazuli

Description: *"Alabaster. Head of a statue. Neck bored. Nose chipped. Eyebrows and eyes filled with black paint. Mother-of-pearl inlays in eyes, one with a lapis lazuli pupil. Several incisions on top of head."****[16]***

Early Dynastic Male Cupbearer.

Object number: 60:2000

Current location: Gallery 259 - On Display (At Saint Louis Art Museum)

Providence/Found at: N/A

Archeology area: N/A

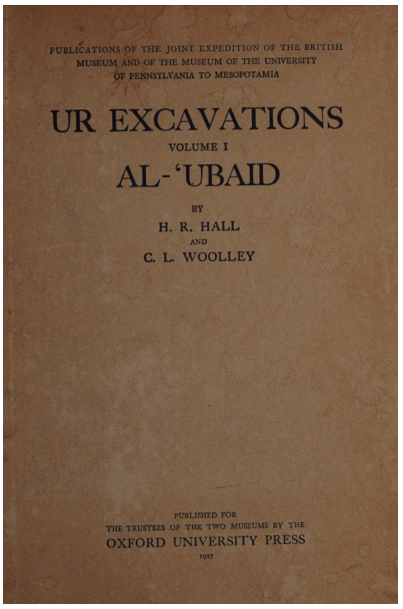
Period: Early Dynastic

Materials: Calcite| Shell | Lapis Lazuli

Description: *"The large inlaid eyes of this diminutive votive statue are meant to capture the attention of the gods. Statues such as this have been found in temples and were believed to have their own life force. They functioned as an active substitute for the dedicator, whose name was often inscribed along the shoulder. Many other examples of this type of statue clasp their hands together in a gesture of prayer, but this example stands out because it holds a small bowl of lapis lazuli, a valuable blue stone. The bowl likely represents the act of dedicating a liquid offering, called a libation. Similar statues have been excavated from temples throughout the ancient Near East."* ***[17]***

“I have introduced this brief discussion on racial continuity in Mesopotamia and Egypt in order to-offer an answer to a question of some importance**. Of what race were the Ancient Sumerians ?** We can answer that question if we can assign their descendants—modern Mesopotamians—to a racial category. They are people with nut-brown skins, as dark, or even darker than people of the Mediterranean stock. **Like the people of that stock they are inclined to be hairy and to have long and narrow heads. They certainly belong to the same racial division of mankind as the nationalities of Europe ; they are scions of the Caucasian stock.”**

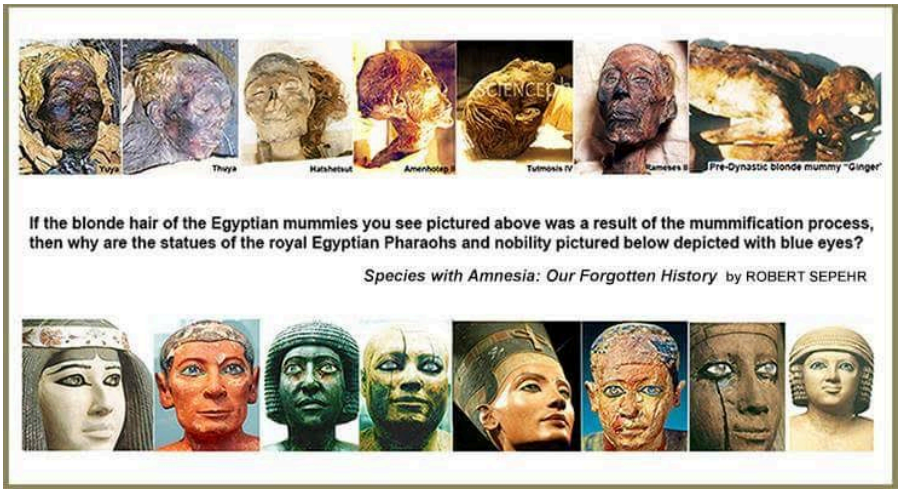
- **UR EXCAVATIONS; VOLUME I, AL-UBAID, BY H. R. HALL, AND C. L. WOOLLEY (1927) [PG.215]**



Note that they are not claiming that the ancient sumerians were dark, rather the Aryan ancient sumerian component is what keeps them as “scions of the Caucasian stock” even though they are darker.

From what we have seen so far it is undeniable that blue eyes are found in Sumeria as far back as they would be able to make them and that at least one god and few nobles had blue eyes, and that a lot of their “special” statues/figures dedicated to god that have the eye inlays preserved have blue eyes.

CHAPTER 2.
THE EGYPTIAN NOBILITY.

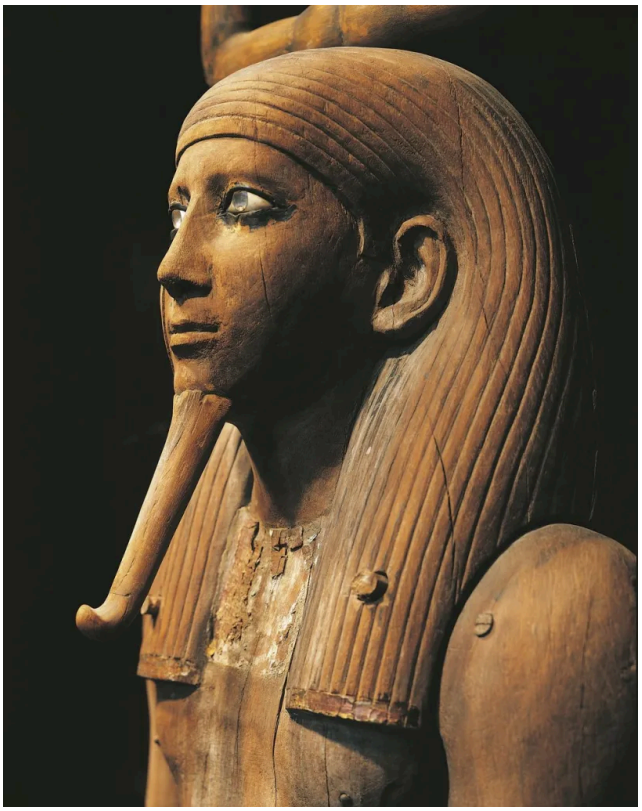

Yuya
Thuya
Hatshetsut
Amenhotep II
Tutmosis IV
Rameses II
Pre-Dynastic blonde mummy "Ginger"
If the blonde hair of the Egyptian mummies you see pictured above was a result of the mummification process, then why are the statues of the royal Egyptian Pharaohs and nobility pictured below depicted with blue eyes?
Species with Amnesia: Our Forgotten History by ROBERT SEPEHR

Unlike the Sumerians the Egyptian Aryan nobility is easy to prove and anyone who has done a serious look into the matter can come to no other conclusion. For more information on the great Aryan desert empire and how they were Aryan, read the book “Children Of Ra” by Arthur Kemp (all of the statues in this section are taken from the book although I will not be going over the skeletons and other depictions since this is not what this book is about.) Also it must be mentioned so people are not misinformed, Arthur Kemp did make a blunder when speaking about these statues. He claimed Egyptians used lapis lazuli for eye inlays:

“<u>Egyptian artists commonly used the lapis lazuli semi-precious stone, imported from the north, to portray eye-color in their artwork.</u> Hor’s eyes are blue or gray, depending upon the angle at which they are viewed. The gray color results from the wood reflecting through the stone.**”**

- **THE CHILDREN OF RA BY ARTHUR KEMP B.A. (2017) [PG.21]**

but this is not the case, the eye inlays are made from rock crystal and quartz.



Ka Statue of King Hor.

Object number: JE 30948

Current location: On Display (At the Egyptian Museum, Cairo)

Providence/Found at: Egypt | Dahshur

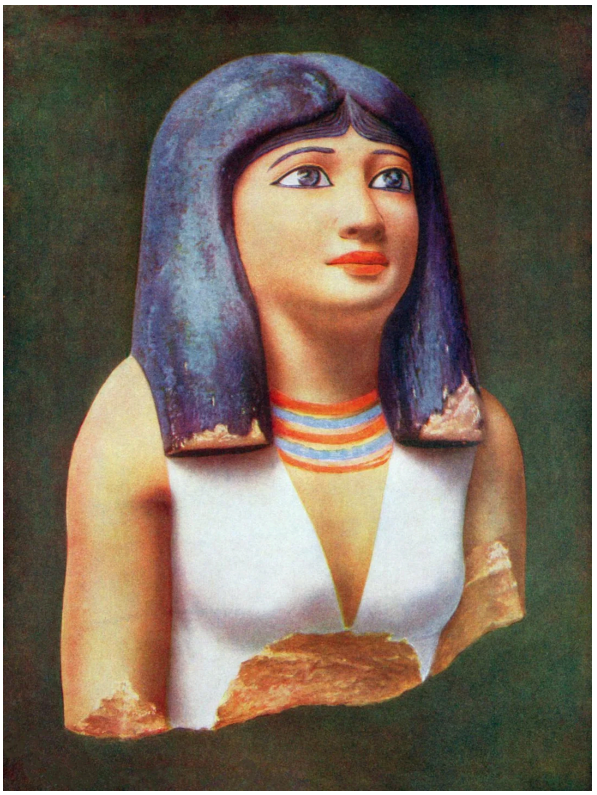
Archeology area: tomb of king Hor, Pyramid Complex of Amenemhat III

Period: Middle Kingdom, 13th Dynasty, c. 1777-1775 B.C.

Materials: Carved Wood | Stucco | Rock Crystal and Quartz (eyes)

Description: *"This remarkable wooden Ka statue of the king, with inlaid rock-crystal quartz eyes, was discovered in 1894 during excavations led by the French Egyptologist Jacques de Morgan. The statue was unearthed within the king's tomb, situated to the north of the pyramid complex of Amenemhat III at Dahshur."****[18]***

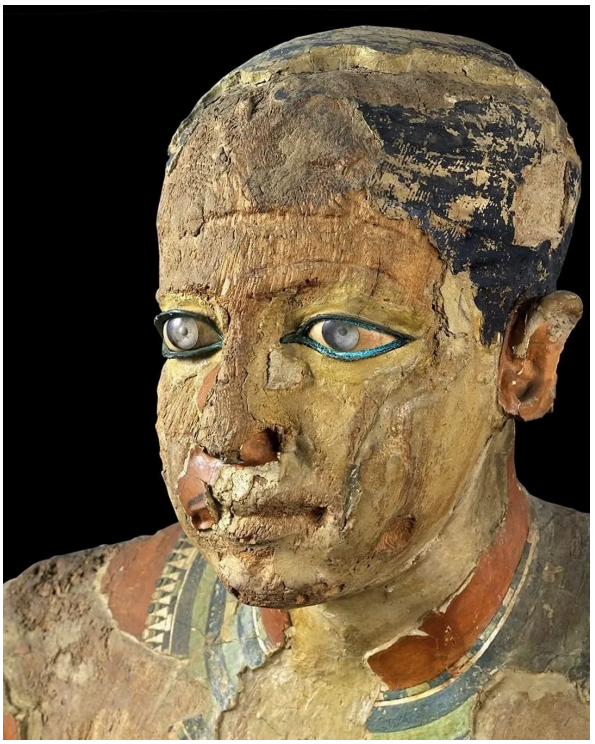
Also note the very European features on the statue and the others coming up.



“A BEAUTY DOMINATED TO THE ETERNAL DARKNESS OF EGYPT'S TOMBS.”

“The damaged image of this **noble woman** is an excellent example of the peculiar burial customs of the ancient Egyptians. Considering the possibility that the mummy itself, no matter how much care was taken to preserve it, might still be destroyed, **the Egyptians prepared a statue exactly like the deceased**, which they then "conjured into the heat" with magical ceremonies (cf. The Journey of the Soul to Paradise). The deceased's soul thus gained control of another body, through which it could enjoy the offerings placed in the tomb. **The statue dates from the Fourth Dynasty**, and is therefore one of the products of the Golden Age of Egyptian art. **(From the collection of Lord Carnarvon.)**” **- MUINAISAJAN IHMEET BY JOHN A. HAMMERTON (1935) [PG.336]**

I was not able to find the bust in any public museum collections, and therefore can not verify the material used for the eyes, but as we will see coming up, many statues made in the same vein show blue eyed inlays made from rock crystal and quartz, but for this bust only the image is all we have to see if it has blue eyes or not.



Statue of scribe Metri, 5th Dynasty.

Object number: JE 93165

Current location: On Display (At the Grand Egyptian Museum.)

Providence/Found at: Egypt | Saqqara necropolis

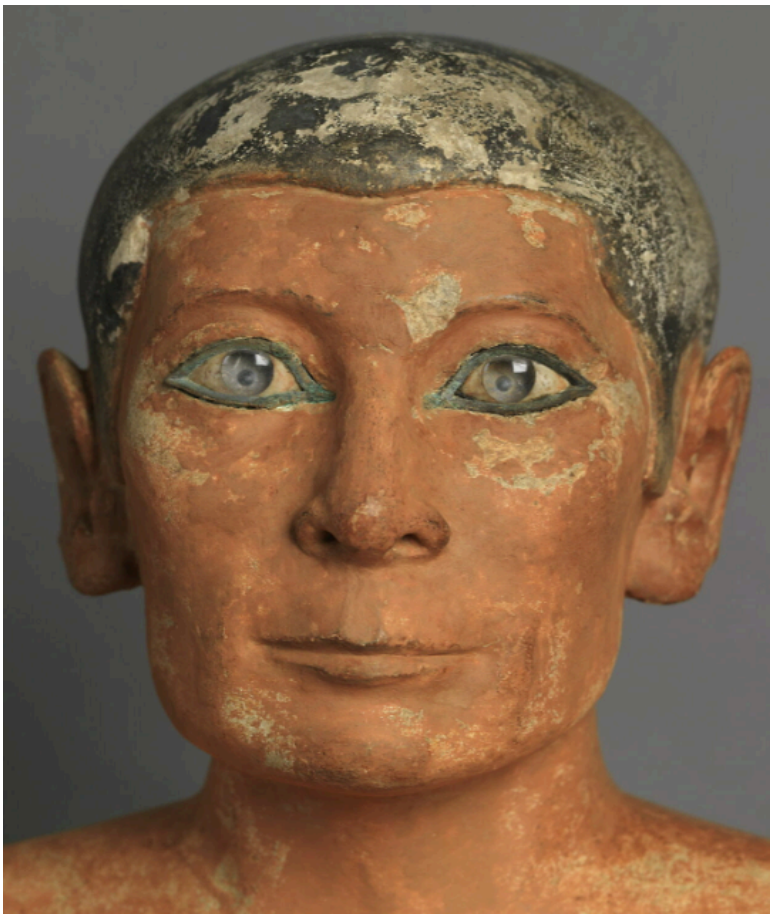
Archeology area: N/A

Period: Old Kingdom, 5th Dynasty, ca. 2498-2345 BC.

Materials: Rock Crystal and Quartz (eyes)

Description: "*The whites of his eyes are inlaid with opaque quartz and the pupils with rock crystal. His name and titles are written on a wooden pedestal on which the statue rests.*

*Seated statues with crossed legs are a widespread type of statues reserved for private individuals. They are found in all contexts (divine and funerary temples, sanctuaries, necropolises) and for individuals belonging to all hierarchical levels."****[19]***



The Seated Scribe, 4th-5th Dynasty.

Object number: E 3023 ; N 2290 ; IM 2902

Current location: On Display Room 635 (At The Louvre)

Providence/Found at: Egypt | Saqqara

Archeology area: North Saqqara (Saqqara->Memphite Necropolis->Memphite Region) ("In a well north of the Serapeum")

Period: Old Kingdom, 4th Dynasty, ca. 2620-2500 BC, (attribution from style)

Materials: Limestone | Egyptian Alabaster | Rock Crystal (eyes) | Copper

Description: *"Man (Scribe, Sitting Cross-Legged, Loincloth, Short Hair, Writing, Holding, Papyrus Scroll)"* ***[20]***

Prince Rahotep and his wife Nofret, 4th Dynasty.

Object number: CG 3, CG 4

Current location: On Display Gallery 32 – Ground Floor (At the Egyptian Museum, Cairo.)

Providence/Found at: Egypt | Cairo

Archeology area: Mastaba of Rahotep and Nofret in Meidum. Excavation by A. Mariette (1871).

Period: Old Kingdom, 4th Dynasty, Reign of Snofru ca, 2613-2589 BC

Materials: Painted Limestone | Rock Crystal (eyes) | calcite | copper

Description: *"These two statues represent prince Rahotep–son of Snofru and brother of Khufu–and his wife Nofret. They were created during the transitional period between the Third and Fourth Dynasties and are very good illustrations of the strict canons that governed the art of this period in Egyptian history. The two statues are very frontal and idealized, since they represented how the deceased figures wished to appear in the afterlife. Rahotep is painted reddish-brown, the colour men were customarily represented with, since they spent a great deal of time in the sun. Nofret is depicted in a pale yellowish colour, as most women were represented in ancient Egypt. Their pose is very typical of this time in ancient Egyptian history. The colours on these statues are extremely well preserved. This and their very realistic eyes, inlaid with rock-crystal, calcite, and outlined with copper make these statues among the most impressive pieces in the Egyptian Museum."* ***[21]***

Scribe statue, 5th Dynasty.

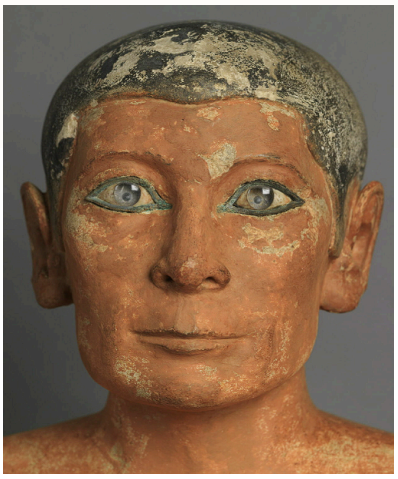
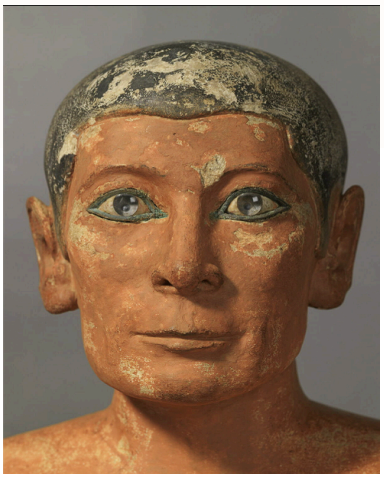
Object number: JE 30272; CG 36
Current location: On Display Gallery 46 – Ground Floor (At the Egyptian Museum, Cairo.)
Providence/Found at: Egypt | Saqqara
Archeology area: N/A
Period: Old Kingdom, 4th Dynasty, ca, 2465-2323 BC
Materials: Painted Limestone | Rock Crystal (eyes) | calcite | copper
Description: *"This exceptionally beautiful scribe statue is uninscribed; the name of the subject, therefore, remains unknown. This piece is skillfully sculpted. The facial features are well modeled and, unlike most stone statues, the arms are freed from the torso. The right hand would have been holding a reed pen, while the left holds the papyrus roll."* ***[22]***

Statue of Ka-aper "the chief lector priest", 5th Dynasty.

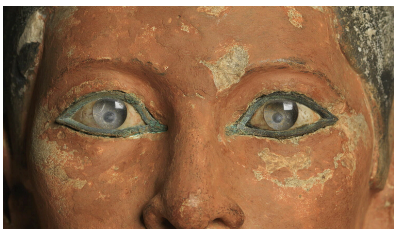
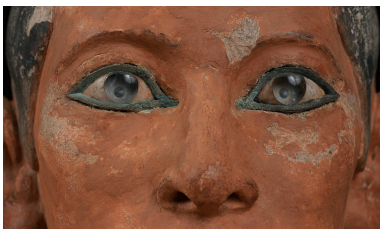
Object number: CG 34
Current location: On Display Gallery 42 – Ground Floor (At the Egyptian Museum, Cairo.)
Providence/Found at: Egypt | Saqqara
Archeology area: Mastaba of Ka-aper
Period: Old Kingdom, 5th Dynasty, Reign of Userkaf ca, 2435-2429 BC
Materials: Wood | Rock Crystal and Quartz (eyes) | calcite | copper | black stone
Description: *"This is one of the very few wooden statues survived to the present day. Found by Auguste Mariette in 1870 the statue, originally covered by a coat of painted plaster, represent with extreme realism the corpulent chief lector priest Ka-aper with his left foot forward, and holding a staff (now substituted with a copy) in his left hand. His eyes are inlaid with calcite, quartz, and black stone to make a like-life model."****[23]**

Ka-aper had heterochromia.

Some may try to claim that the rock crystal used does not represent blue eyes and was just meant to be reflective and shiny, they will point out the fact that in different angles and lighting the eyes don't look blue but black or some other colour. This is of course said by those who have not looked at the museum photos clearly showing them to be blue. Either way I will be going over these objections. For one let us look at the museum photos from The Louvre of the seated scribe to see if the rock crystal has any natural blue properties:

Only those invested in lies can think the colour is purely coming from reflection and lighting, not to mention that if it was so highly reflective like a mirror that it was the sole cause of the colour, why don't we see the camera inside this statue's eyes? The picture is very close up and would be impossible for it not to be caught in the crystal. And just for your information, no those dots are not the camera appearing in the eye. That is a property of the crystal itself:

As for the lighting, it is certain that lighting plays a part in trying to know what colouring something is, but everything will get darker in darker lighting and somewhat lighter in lighter lighting, so to say we are cherry picking the angles and lighting makes no sense while at the same time saying these statues are not blue eyed because in darker lighting you can't see the blue (see below for a example of the Statue of scribe Metri in dark lighting in comparison to light lighting):

“The ancient Egyptians left many written references to the black population in Nubia and in their own country. **In fact, at one point, their writings record a law that forbade blacks from entering Egypt at all.**

An overview of these written inscriptions is highly worthwhile and devastates Afrocentrist claims that the civilization was African in origin.

The most complete record and translation of these scripts was undertaken by Professor James Henry Breasted, Professor of Egyptology and Oriental History in the University of Chicago in his work, History of Egypt, from the Earliest Times to the Persian Conquest, Second Edition, 1909.**”**

- **THE CHILDREN OF RA BY ARTHUR KEMP B.A. (2017) [PG.75]**

“"Southern boundary made in the year eight, under the majesty of the king of Upper and Lower Egypt, Sesostris III, who is given life for ever and ever:-— in order to prevent that any negro should cross it by water or by land, with a ship, or any herds of the negroes ; except a negro who shall cross it to do trading . . . or with a commission. All kind treatment shall be accorded them, but without allowing a ship of the negroes to pass by Heh [Semneh] going down stream, forever." It was of course impossible to maintain the frontier in this way without a constant display of force. Sesostris III had therefore erected a strong fortress on each side of the river at this point. The stronger and larger of the two, at Semneh, on the west side, was called "Mighty is Khekure"; (Sesostris III), and within its fortified enclosure he built a temple to Dedwen, a native god of Nubia. These two strongholds still survive, and although in a state of ruin, they show remarkable skill in the selection of the site and unexpected knowledge of the art of constructing effective defenses.**Four years later, disturbances among the turbulent Nubian tribes south of the frontier again called the king into Nubia. Although Egypt did not claim sovereignty in Kush, the country above the second cataract, it was nevertheless necessary for the Pharaoh to protect the trade-routes leading through it to his new frontier, from the extreme south — routes, along which the products of the Sudan were now constantly passing into Egypt. It will be noticed that the declaration of the boundary permitted the passage of any negro who came to trade, or bore a matter of business from some southern chief.”**

- **A HISTORY OF EGYPT FROM THE EARLIEST TIMES TO THE PERSIAN CONQUEST, SECOND EDITION FULLY REVISED BY JAMES HENRY BREASTED (1909)**

[PG.184&185]

Statues of Senusret III (Sesostris III) in the British Museum (image from the wikipedia page of Senusret III), 12th Dynasty.

In 1880 Auguste Mariette discovered the Autobiography of Weni, which is a tomb inscription from Weni the Elder, or Uni who was a court official in the 6th Dynasty during the reign of Merenre Nemtyemsaf I. And one section reads as follows:

“His majesty made war on the Asiatic Sand-dwellers and his majesty made an army of many ten thousands: in the entire South, southward to Elephantine, and northward to Aphroditopolis; in the Northland on both sides entire in the [strongholds], and in the midst of the [strongholds] among the Irthet negroes, the Mazoi negroes, the Yam negroes, among the Wawat negroes, among the Kau negroes, and in the land of Temeh.**”**

- **ANCIENT RECORDS OF EGYPT, VOLUME 1 BY JAMES HENRY BREASTED (1906)**

[PG.142]

The following are two more excerpts from the same inscription:

"<u>His majesty sent me at the head of this army</u> while the counts, while the wearers of the royal seal, while the sole companions of the palace, while the nomarchs and commanders of strongholds belonging to the South and the Northland; the companions, the Caravan-conductors, the superior prophets belonging to the South and the Northland, the overseers of the crown-possessions, were (each) at the head of a troop of the South or the Northland, of the strongholds and cities which they commanded, and **<u>of the negroes of these countries, I was the one who made for them the plan while my office was (only) that of superior custodian of the domain of Pharaoh of [— — —] Not one thereof [—] with his neighbor; not one thereof plundered [dough] (or) sandals from the wayfarer; not one thereof took bread from any city; not one thereof took any goat from any people</u>** I despatched them from the Northern Isle, the Gate of Ihotep, the bend of Horus, Nibmat, While I was of this rank — — — everything, I [inspected] the number of these troops, (although) never had any servant inspected, **<u>This army returned in safety, (after) it had hacked up the land of the Sand-dwellers; this army returned in safety, (after) it had destroyed the land of the Sand-dwellers; this army returned in safety, (after) it had overturned its strongholds; this army returned in safety, (after) it had cut down its figs and its vines; this army returned in safety, (after) it had thrown fire in all its [troops]; this army returned in safety, (after) it had slain troops therein, in many ten thousands; this army returned in safety (after) [it had carried away] therefrom a great multitude as living captives. His majesty praised me on account of it above everything.</u>"**

- ANCIENT RECORDS OF EGYPT, VOLUME 1 BY JAMES HENRY BREASTED

[PG.143&144]

"<u>His majesty sent [me] to dig five canals in the South and to make 3 cargo-boats and 4 [tow]-boats of acacia wood of Wawat. Then the negro chiefs of Irthet, Wawat, Yam and Mazoi drew timber therefor, and I did the whole in only one year They were launched and laden with very large granite blocks for the pyramid (called): "Mernere-Shines-and-is-Beautiful."</u> I then [—] for the palace in all these 5 canals, because I honored, because I [—], because I praised the fame of the king of Upper and Lower Egypt, Memere, who lives forever, more than all gods, and because I carried out everything according to the mandate which his ka commanded me."

- ANCIENT RECORDS OF EGYPT, VOLUME 1 BY JAMES HENRY BREASTED

[PG.149&150]

The three texts above show the use of blacks for labor and mercenary work by the 6th Dynasty.

“This writing shows very clearly the use of blacks as labor, and illustrates how they were slowly but surely drawn into Egyptian society.**”**

- THE CHILDREN OF RA BY ARTHUR KEMP B.A. (2017)

[PG.75]

James Henry Breasted confirms this and says it was devastating for the royal house, and was a main part that led Egypt to fall into disarray:

“In a body of five thousand troops sent by Ramses to the Wadi Hammamat for service in the quarries there, **not a single native Egyptian was to be found; over four thousand of them were Sherden and Libyans and the remainder were negroes**, such as we have already seen **in the Egyptian ranks as early as the Sixth Dynasty. The dangerous tendencies inherent in such a system had already shown themselves and were soon felt by the royal house**, although powerless to make head against them**”**

- A HISTORY OF EGYPT FROM THE EARLIEST TIMES TO THE PERSIAN CONQUEST, SECOND EDITION FULLY REVISED BY JAMES HENRY BREASTED

[PG.449]

“sandstone stela found in the sanctuary of the northernmost of the two temples on the west shore opposite Wadi Haifa village. First noticed by Ricci, it was taken out by Champollion and Roselltini in 1829, who failed to notice that they had left the lower portion in situ under the sand. This upper portion has been in Florence for many years. Some sixty years later, (1893) Captain Lyons took out the lower portion, and it is now in Florence**”**

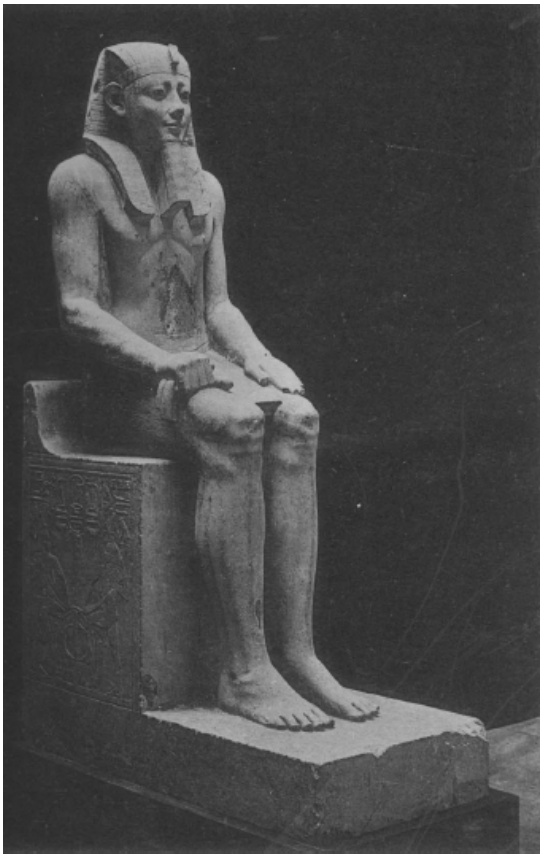
- ANCIENT RECORDS OF EGYPT, VOLUME 1 BY JAMES HENRY BREASTED

[PG.247]

“This carries the Nubian wars of Sesostris I to their southernmost point. It was set up in the eighteenth year, by the general, Mentuhotep. At the top is a relief showing Sesostris I standing, facing “Montu, Lord of Thebes,” who says: **“I have brought for thee all countries which are in Nubia, beneath thy feet, Good God.”** Suiting these words, the god leads and presents to the king a line of bound captives, symbolizing Nubian towns. The head and shoulders of each captive surmount an oval, containing the name of the town represented.**”**

- ANCIENT RECORDS OF EGYPT, VOLUME 1 BY JAMES HENRY BREASTED

[PG.247]



Intact statue of Senusret I (Sesostris I) from his pyramid complex at Lisht, now in the Egyptian Museum, Cairo, (CG 411), 12th Dynasty.

Note that James Henry Breasted makes the statement “not a single native Egyptian was to be found; over four thousand of them were Sherden and Libyans and the remainder were negroes” which clearly shows that the native Egyptian population that made ancient Egypt so great were not black, arab, or asiatic levantish, but Aryan.

Another inscription carved on the jambs of the doorway of Amenemhat I’s cliff-tomb in Benihasan calls the people of Kush “vile” (Kushites being nubian and thus black.)

“I followed my lord when he sailed southward to overthrow his enemies among the four barbarians. I sailed southward, as the son of a count, wearer of the royal seal, and commander in chief of the troops of the Oryx nome, as a man represents his old father, according to [his] favor in the palace and his love in the court. I passed Kush, sailing southward, I advanced the boundary of the land, I brought all gifts; my praise, it reached heaven. **Then his majesty returned in safety, having overthrown his enemies in Kush the vile.”**

- **ANCIENT RECORDS OF EGYPT, VOLUME 1 BY JAMES HENRY BREASTED**

[PG.251]

The Inscription of Sihathor, otherwise known as the Monument of Sihathor. It is a Stela dating to the 12th Dynasty, and is now kept at the British Museum (AES 569). Sihathor was an “assistant treasurer” who when he was a youth, forced the black Nubian chiefs that were in Egypt to wash gold, and then went to Nubia and plundered the blacks of the produce from their land.

“I visited the Mine-land (Sinai) as a youth, and **I forced the (Nubian) chiefs to wash gold.** I brought malachite, **I reached Nubia of the Negroes. I went, [overthrowing], by the fear of the Lord of the Two Lands; I came [to] He, I went around its islands, I brought away its produce.”**

- **ANCIENT RECORDS OF EGYPT, VOLUME 1 BY JAMES HENRY BREASTED**

[PG.274]

“It has not been found very easy to determine the precise characteristics of the Egyptian race. **It is but recently that ethnologists have discovered that the Egyptian is a member of the white race.** Indeed, Professor Virchow has been the first to prove that such is the case. **The red skin of the Egyptian native is due to sun-burn ; a newly-born infant or a townsman who never exposes himself to sun and wind is as white as a European. In fact, the ordinary Spaniard or South Italian is darker-skinned than the pure-blooded Egyptian.**”

- **THE RACES OF THE OLD TESTAMENT BY ARCHIBALD H. SAYCE, LL.D (1891)**

[PG.82&83]

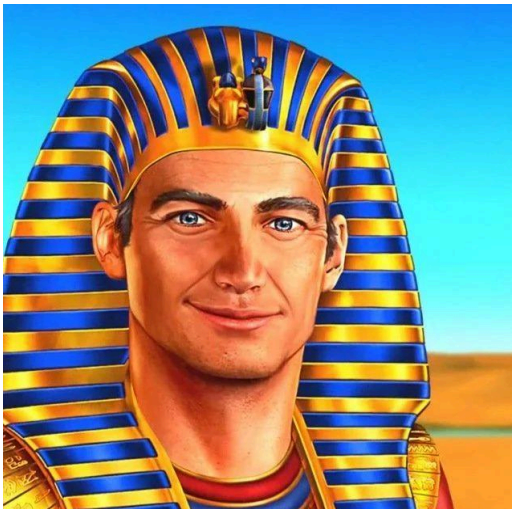
(b) Armenian Version of Eusebius.

The Sixth Dynasty. There was a queen Nitôcris, braver than all the men of her time, the most beautiful of all the women, fair-skinned with red cheeks. By her, it is said, the third pyramid was reared, with the aspect of a mountain.

The united reigns of all the kings amount to 203 years.

White and Ruddy Female Pharaoh of the sixth dynasty. From: Manetho's History of Egypt, Book 1, fragment 21 (b).

Yes, we are kings and so forth.

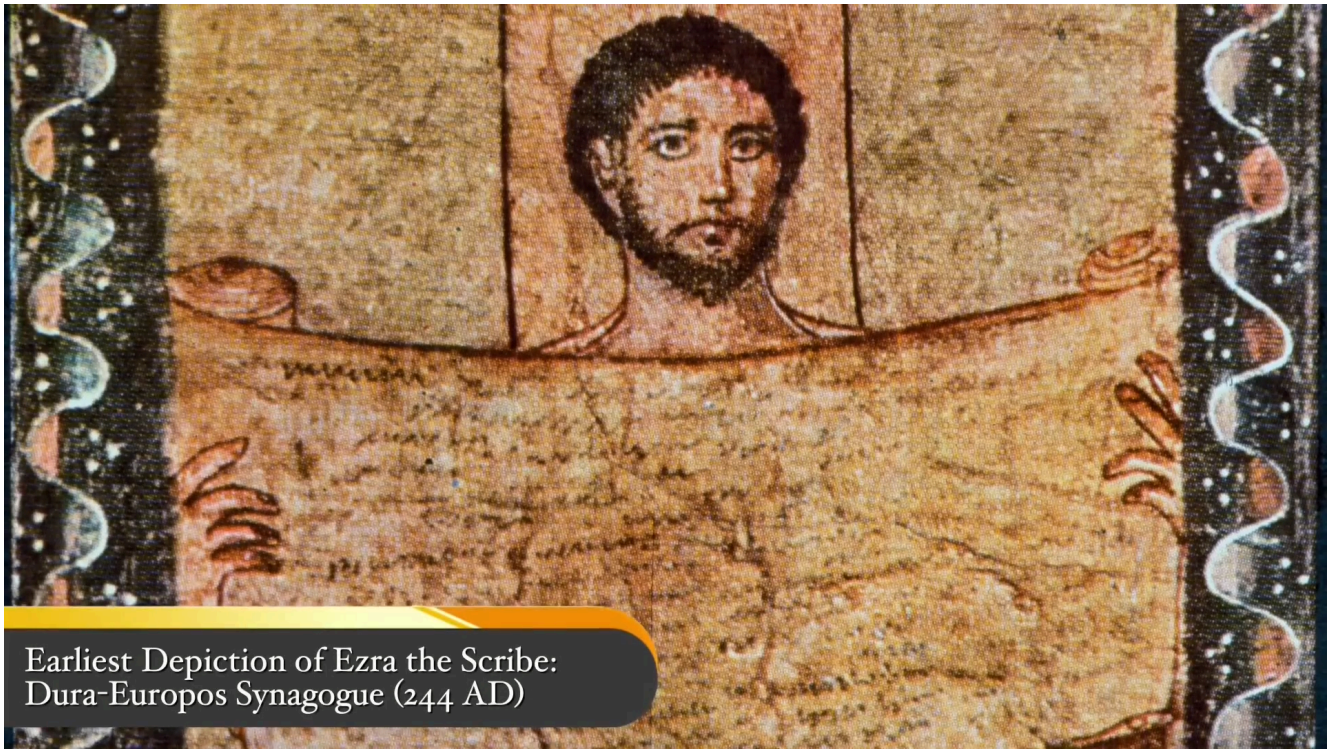


CHAPTER 3.
ARYAN ISRAEL.

~1450 BC
~1280 BC
NEUES REICH
Israelite
Nubian
Libyan
Egyptian
Israelite
~1450 BC
Rmt
Aamu
Nhsyw
Tjhnw
Tomb of Seti I, Book of Gates, 4th Division, 5th Hour
~1280 BC (pre-Exodus, Aamu Israelite)
Tomb of Merenptah, Book of Gates, 4th Division, 5th Hour
~1210 BC (directly after Exodus, Aamu Israelite)
~1150 BC (post-Exodus, Aamu non-Israelite)
Tomb of Ramses III, Book of Gates, 4th Division, 5th Hour
Arrangement of illustrations by Ernst Weidenbach for Richard Lepsius' 1849-1856 multi volume set of books, Denkmaeler aus Aegypten und Aethiopien, Band VI ("Monuments from Egypt and Ethiopia", where "Ethiopia" was then a synonym for Nubia). All figures and hieroglyphs are in their same original sequence and order

From panel to panel, left to right, top to bottom: First panel, top left: 1450 BC, Tomb of Rekhmire; depicts a Levantine slave (presumably an Israelite) with blond hair, a blond beard, blue eyes, tanned skin on his body, and alabaster skin on his ankles, hands, and feet (due to lack of tan). First panel, middle left, and second panel, top row: 1280 BC, Tomb of Seti I; depicts Levantines in Egypt (presumably Israelites) with fair skin, blue eyes, dark hair with a white knot around the head (or possibly dark head coverings with a white bow across the covering) and red/brown beards wearing slave garments. First panel, bottom left: 1450 BC, Tomb of Puyemre; depicts a leader of the Levantine people in Egypt (presumably an Israelite) with fair skin, dark hair with a white bandana (or a black head covering) and a brown beard wearing slave garments. Second panel, middle row: 1210 BC, Tomb of Merenptah; depicts a Levantine in Egypt (presumably of the same people as the previous Levantine, that is, an Israelite, as indicated by his headwear and similar physical features) with fair skin, blue eyes, a spotted white head covering with a red bow across the covering, and a blond beard wearing ornamented garments atypical of slaves (possible depiction of post exodus Israelites?). Second panel, bottom left: 1150 BC, Tomb of Ramses III; depicts a non-Israelite Levantine in Egypt (the Israelites were without any doubt no longer in Egypt at this point) with yellowish skin, heavily styled black hair, no beard, red eyes, and a long green and yellow robe that covers half the body.

Samson Mosaic
Huqoq Synagogue, Galilee, Israel (5th century AD)


Earliest Depiction of Ezra the Scribe:
Dura-Europos Synagogue (244 AD)

Judean High Priests Meet Alexander
Huqoq Synagogue, Galilee, Israel (5th century AD)

Zodiac and Angels Mosaic:
Beit-Alfa Synagogue, Beit-She'an (6th century AD)

Zodiac Mosaic:
Sepphoris Synagogue, Galilee (5th century AD)

In the bible there are two descriptions of the kings of Israel, King David, and Solomon. King David is described as being red haired and Solomon as having blue eyes with white ivory like skin.

KING DAVID:

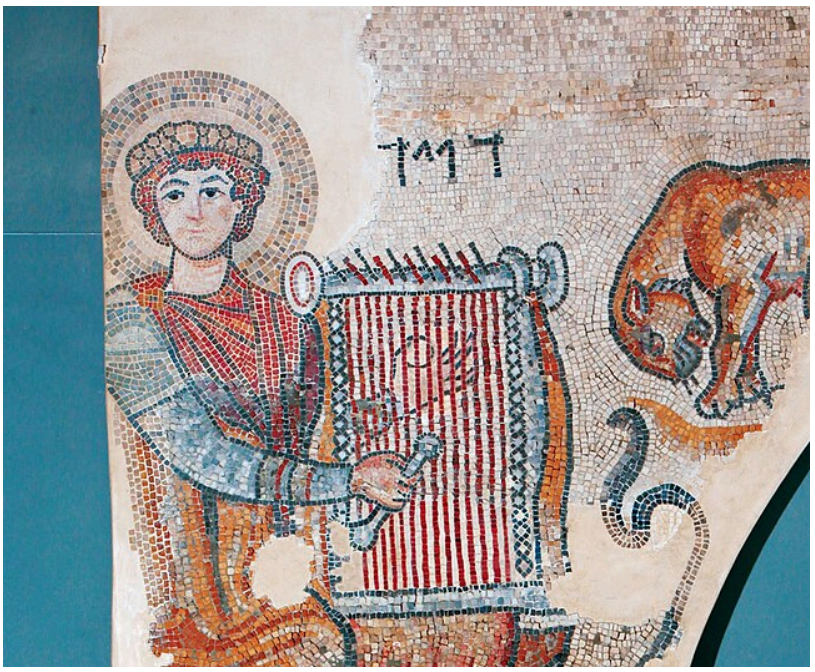
1 Samuel 16 (KJV) ***12*** And he sent, and brought him in. Now he was ruddy**(אַדְמֹנִי)**, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

1 Samuel 17 (KJV) ***42*** And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy**(אַדְמֹנִי)**, and of a fair countenance.

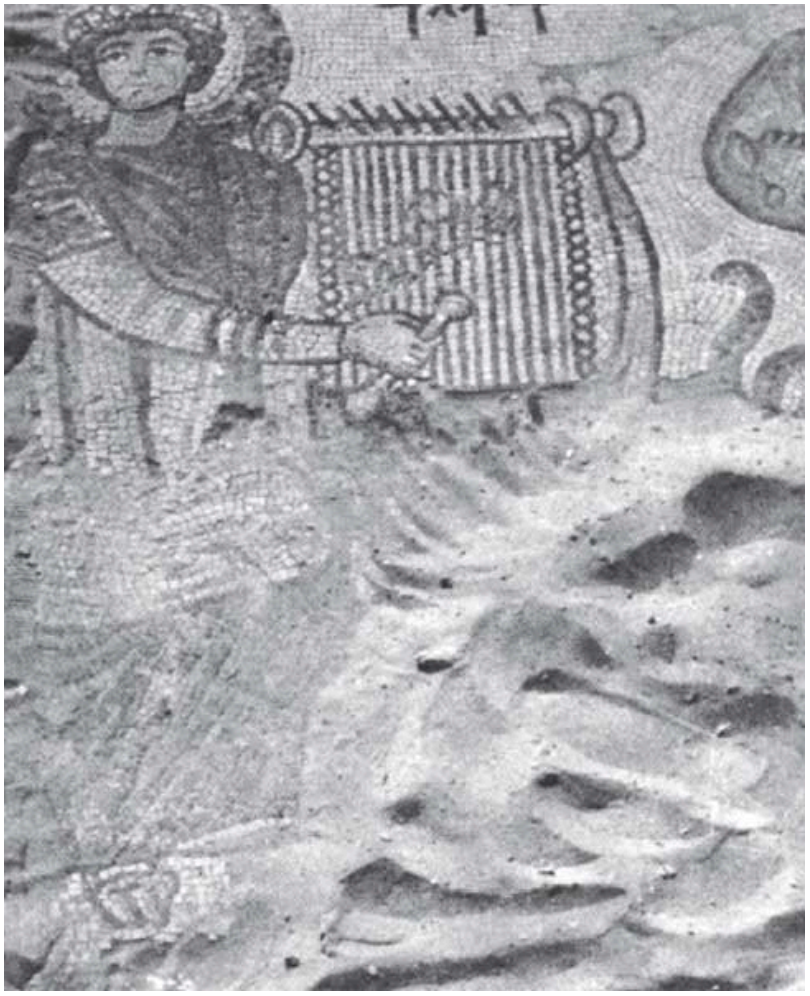
The Word for ruddy here is H132 in Strong's Hebrew Lexicon and means - reddish (of the hair or the complexion):—red, ruddy. We will get back to the red complexion later in another verse, either way he is showing explicitly caucasoid features.

אַדְמוֹנִי & אַדְמֹנִי adj. (of the form קַדְמֹנִי), *red*, i. e. red-haired, rothhaarig, used of Esau, Gen. 25:25; of David, 1 Sa. 16:12; 17:42; LXX. πυῤῥάκης; Vulg. *rufus*.

(Gesenius' Hebrew-Chaldee Lexicon)



Gaza synagogue mosaic depicting King David of Israel as Orpheus, c. 508/509 CE. (Reconstruction)



Original Before It was Destroyed*[24]*

KING SOLOMON:

Song of Solomon 5 (KJV) ***10*** My beloved is **white and ruddy**, the chiefest among ten thousand. ***11*** His head is as the most fine gold, his locks are bushy, and black as a raven. ***12*** His eyes are as the eyes of **doves by the rivers of waters,** washed with milk, and fitly set. ***13*** **His cheeks are as a bed of spices, as sweet flowers: his lips like lilies,** dropping sweet smelling myrrh. ***14*** His hands are as gold rings set with the beryl: **his belly is as bright ivory overlaid with sapphires.** ***15*** **His legs are as pillars of marble,** set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

The word for ruddy used here is H122 in Strong's Hebrew Lexicon, a different word from the same root with the same meaning *in this context*. The doves by the river waters (the waters being the eyes colour) I think are speaking of either the white gleam in someone's eyes or the sclera. His hands being gold but his belly and legs ivory seems to indicate a tan, his belly and legs being covered have not "turned into gold from the sun" so to say.

Lamentations 4 (KJV) *7* Her Nazarites were purer than snow, they were whiter than milk, t**hey were more rudd(אָדַם) in body than rubies, their polishing was of sapphire**:

The word for ruddy that is used here is H119 in Strong's Hebrew Lexicon, where the two other words for ruddy derive from, and it means – to show blood (in the face), i.e. flush or turn rosy:—be (dyed, made) red (ruddy).

While you can see the theme I have not proven why being able to show blood in the face is a caucasoid trait. And I admit other races may be able to blush it is to a different colour to red or rosy, this is why the term ruddy has been used to refer to the white caucasoid races in ethnology.

"The best classification adopted by ethnologists, at the present day, is that which divides mankind into three races: Black races, Brown races, and **White or Ruddy races**… It is a matter of surprise that the color of the Ruddy races of men should have been so univer-sally mistaken for white. There has never been a White race, properly so-called. The color of the fairest people of the fairest race of ancient or mod- dern times has been a hue very different from white. The term flesh-color or red much more nearly describes the complexion of our own race than the long-accepted epithet, white-which term, indeed, has never been properly applied to any race, except to emphasize the contrast between the Ruddy and the Black or Brown.**"**

- CYCLOPEDIA OF UNIVERSAL HISTORY, VOL. 9 BY JOHN CLARK RIDPATH (1895)

[PG.108]

This can also be proven by basic biochemistry:

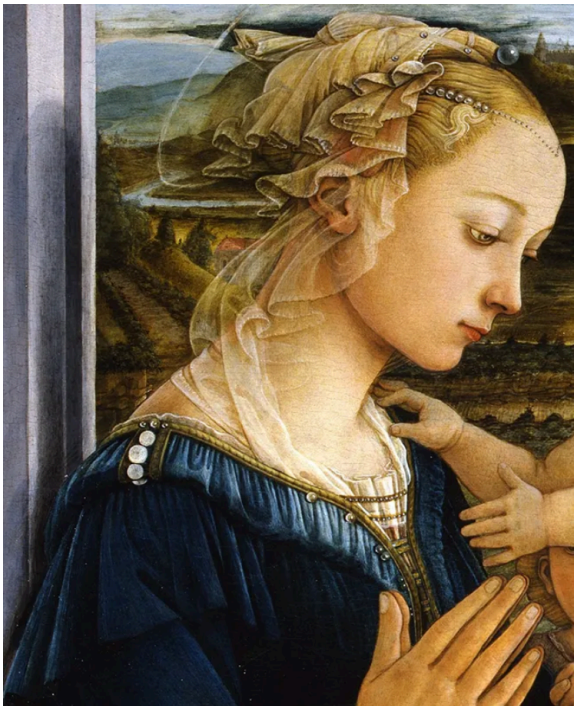
“Now the colour of normal human skin is due to the presence of three kinds of coloured chemicals, or pigments. The most important of these pigments is melanin, a dark-brown substance. The skin of all normal human beings contains melanin. Some persons, of course, possess more melanin than others. White men, generally, have little melanin in their skin. Those who have very little have fair complexions. Those with somewhat more are darker. Negroes, naturally, have more melanin in their skins than white men. It is not a question, then, of different colours, but only of greater or smaller amounts of the same colour. The second of the three pigments is carotene. This is a yellow substance which is present in carrots (from which it gets its name) and egg yolk as well as in human skin. Like melanin, carotene occurs in the skin of all human beings. Because of its rather light colour, its presence is not visible in people with considerable melanin in the skin. The melanin covers it up. Among people with little melanin in the skin, some have more carotene and some have less. *Those with more carotene, such as the peoples of eastern Asia, have a somewhat yellowish complexion.*
The third pigment is hæmoglobin, which is the red colouring matter of blood. Naturally, all human beings possess that, too. **However, the hæmoglobin occurs in the blood vessels beneath the skin, so that very little can show through.** *The presence of fair amounts of either melanin or carotene in the skin covers it up completely.* **Hæmoglobin does show up however in the skin of white men, particularly in those of light complexion. It is the hæmoglobin that accounts for pink cheeks and the ability to blush.** On the basis of these differences in colouring, mankind is sometimes divided into (1) a "Black Race," high in melanin, (2) a "Yellow Race," low in melanin but high in carotene; and (3) a "White Race," low in both melanin and carotene.”

- **RACES AND PEOPLE BY WILLIAM C. BOYD & ISAAC ASIMOV (1958) [PG.44&45]**

The oldest extant written account on the appearance of Mary, the Mother of Jesus, is by Epiphanius Monachus of Constantinople, AD790. A monk's job is to copy and reproduce texts for preservation, so it is likely based on a much older text.

Patrologiæ Græca 120:191-194 Epiphanii Monachi - De Vita B. Virginis: *6 Mariam... triticei coloris erat, flavis crinibus, oculis flavis et pulchris, nigris superciliis, justo naso, longis manibus, longis digitis, longo vultu, divinæ gratiæ, et speciei plena, fastus inimica, et comptus, ornatusve, et mollitiei.*

Greek Church Fathers 120:191-194 Epiphanius Monachus - On The Life Of The Virgin: *6 Mary... complexion fair and beautiful like wheat, hair blonde, eyes fair, eyebrows dark, nose straight, with long: hands, fingers, and face; body full of divine grace, pride her enemy and embellished with quality hairdress.**[25]***



Madonna and Child with Two Angels by Fra Filippo Lippi (c. 1465)

In the same work Epiphanius Monachus gives us a description of christ:

Patrologiæ Græca 120:203
Jesus… valde pulcher aspectu… speciosus forma… statura longus erat sex pedes, flavis crinibus, justo naso, flavis oculis, suaviter intuens, subflava barba, longis capillis: nunquam novacula ascendit in caput ejus… nisi matris ejus cum esset infans.

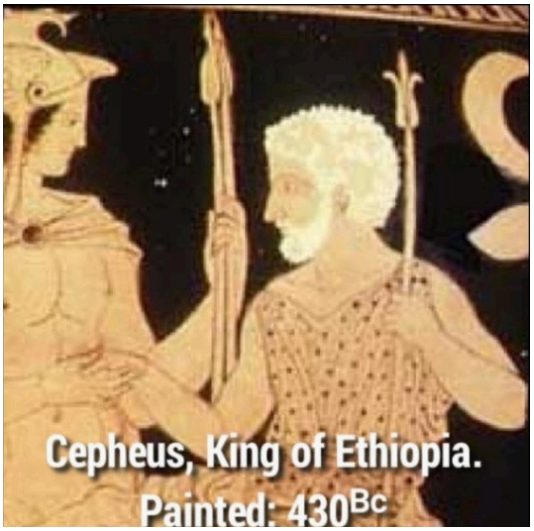
*Jesus… very handsome in appearance… beautiful form… His stature was six feet tall, blond hair, straight nose, blue eyes, gentle gaze, blondish beard, long hair: a razor never went up to His head… except His mother when He was a child.**[26]***

Cultural aspects commonly associated with the Indo-European, Indo Aryan, Steppe cultures of Eurasia are: horse riding, pastoralism, patriarchy, cattle herding, nomadic lifestyles, chariot riding, and metalworking.

The Israelites were also horse and chariot riders [1 Kin. 9:22], cow/cattle herders [Exo. 9:4; Lev. 1:3; Num. 7:87], pastoralists [Gen. 13:2-5; Gen. 26:12-14; Job 1:3; 1 Sam. 16:11], patriarchal [Gen. 3:16; Deu. 24:1-4; Deu. 21:15-17], nomads [Deu. 26:5; Gen. 12:1-9; Exo. 13:20; Num. 33; Gen. 18:1; Num. 24:5], and metal workers [Exo. 31:2-5; 1 Sam. 13:19-22].

As well as being racially exclusionary and believing in racial separatism [Exo. 33:16; Deu. 7:3; Lev. 19:19; Ezra. 9:2; Lev.20:26].

CHAPTER 4.
ARYANS IN ETHIOPIA.



"On those shores washed by the Libyan Sea... are found the Libyan Aegyptians, the White Aethiopians"

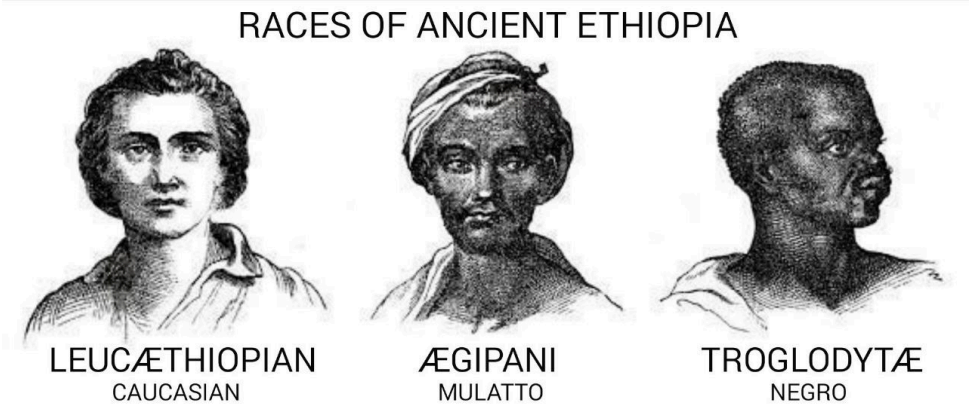
- Pomponius Mela, Chorographia 2:1.23

"If we pass through the interior of Africa in a southerly direction, beyond the Gætuli, after having traversed the intervening deserts, we shall find, first of all the Liby-Egyptians, and then the country where the Leucæthiopians* dwell... the Æthiopians are divided into two races... the Troglodytæ make excavations in the earth... for dwellings... serpents is their food; they have no articulate voice, but only utter a kind of squeaking noise…"

- Pliny the Elder, Natural History 5:8

"Those who dwell along the river, are black in colour and have flat noses and woolly hair... they are entirely savage and display the nature of a wild beast... speaking as they do with a shrill voice…"

- Library of History 3:8.1-3



"If we pass through the interior of Africa in a southerly direction, ... after having traversed the intervening deserts, we shall find, first of all the LibyEgyptians, and then the country where the Leucæthiopians dwell. ... After passing all these peoples, there are vast deserts towards the east until we come to the Garamantes, the Augylæ, and the Troglodytæ ... then the Ægipani, half men, half beasts, ... the form of the Ægipani is such as is commonly represented in paintings."

- **Pliny the Elder, The Natural History 5:8**

The duel of Achilles (L) and Memnon the Ethiopian (R), grave amphora, Campania, Italy, 4th century BC.

CHAPTER 5.
ARYANS IN ASIA.

“goddess” head excavated at the Niuheliang site in the Liaoning Province, Northeast China, created by the Hongshan culture (4700–2900 BC). Currently held at the Niuheliang site museum in Chaoyang City*[27]*

Found on November 2, 1983***[28]***, this head is called a “goddess” by many news outlets in China***[29][30][31]***, but there is no concrete evidence for this. This is most likely because it was found at a temple for a goddess. While the location of where the object is currently residing is known, the museum does not have a public website with the artifacts and their details public, and I am unable to translate the text on the placard in the image above. But there are two descriptions of the material used for the eye, both from books published no more than 15 years after it was found.

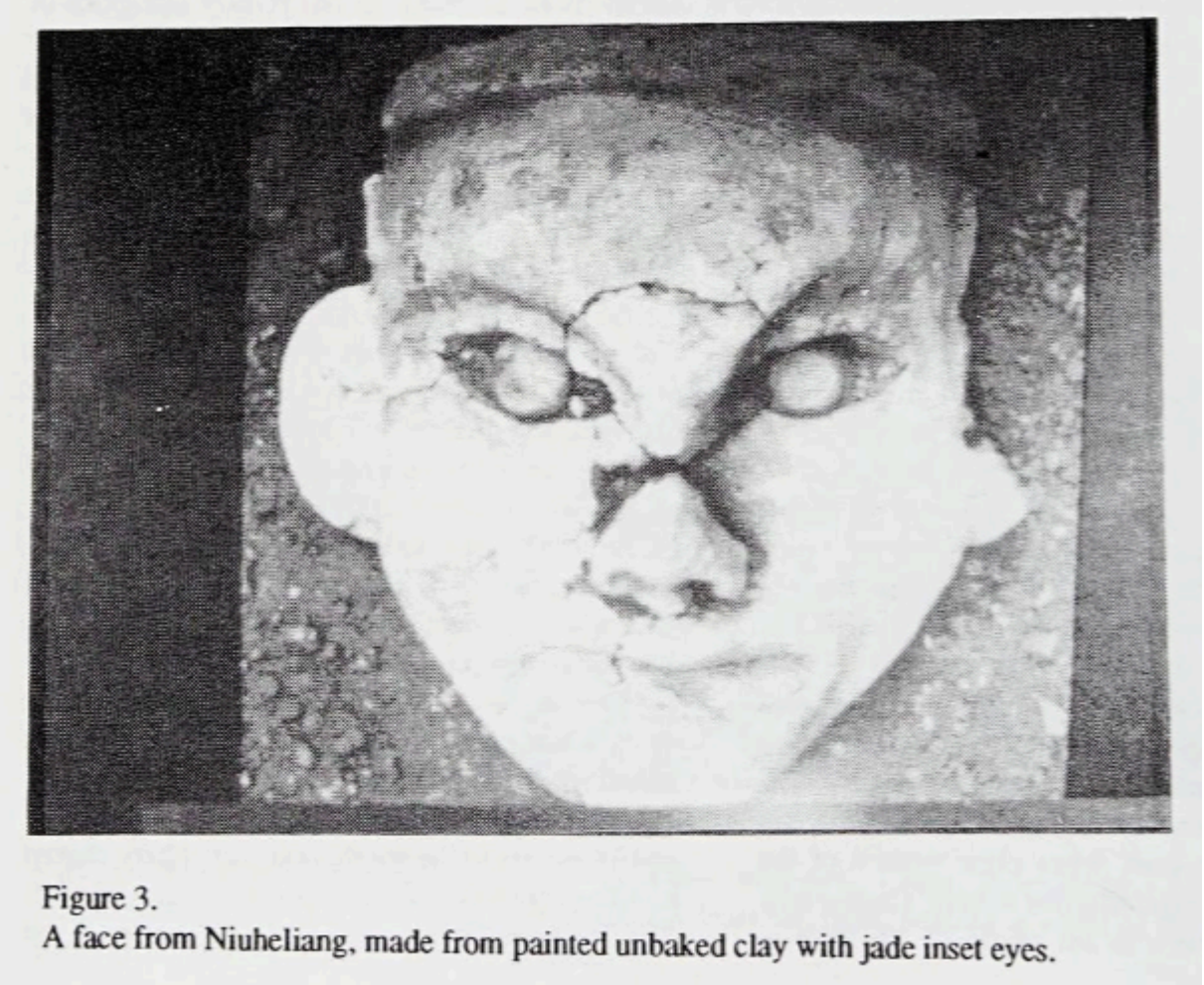
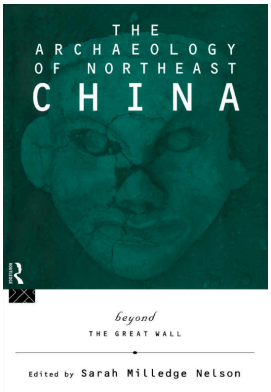


Figure 3.
A face from Niuheliang, made from painted unbaked clay with jade inset eyes.

Above is an image from: **THE ARCHAEOLOGY OF GENDER, BY THE ARCHAEOLOGICAL ASSOCIATION OF THE UNIVERSITY OF CALGARY, AND EDITED BY, DALE WALDE, AND NOREEN D. WILLOWS (1991) [PG.305]**

“The so-called Goddess Temple is a major unexpected discovery, with its odd shape and painted walls. The statuary, too, is surprising, **<u>especially the female face with blue-green jade eyes</u>”**

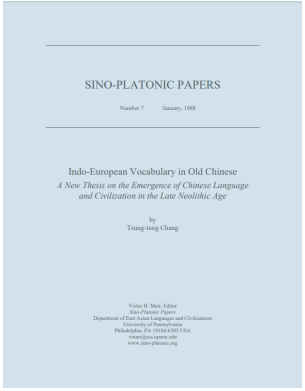
- **THE ARCHAEOLOGY OF NORTHEAST CHINA; BEYOND THE GREAT WALL, EDITED BY SARAH MILLEDGE NELSON (1995)**



[PG.21]

“<u>Historically the emergence of Old Chinese should be connected with the founding of the Chinese Empire by Huang-ti, the Yellow Emperor,</u> with whom the Chinese still identify themselves today. According to Chinese historiography, he was the founder of the first state of China as well as its high civilization. The Shih-chi (Records of the Grand Historian) informs us in its first chapter that towards the end of the rule of the clan of Shen-nung (Divine Farmer), Northern China was ravaged by war. Huang-ti defeated Yen-ti & fi (God of Flame Clearing) and Chi’h-yu (Great Fool), thus becoming emperor of China. It is noteworthy that the decisive battle took place in Chuo-lu (Deer Ford), on the thoroughfare between the present Peking and Inner Mongolia. Huang-ti's name was Hsüan-yüan of which means "wagon shaft". After his enthronement, he ordered roads to be built, and was perpetually on the move with treks of carriages. At night he slept in a barricade of wagons. He had no interest in walled towns, so only one city was built at the bow of Chuo-lu. All of this indicates his origin from a stock-breeding tribe in Inner Mongolia. With introduction of horse- or oxen-pulled wagons, transport and traffic in Northern China was revolutionized. Only on this new technical basis did the founding of a state with central government become feasible and functional**<u>. This emperor must have had an appearance of northern white people, as the epithet "Huang-ti" can etymologically be interpreted as "blond heavenly god"</u>”**

- **INDO-EUROPEAN VOCABULARY IN OLD CHINESE; A NEW THESIS ON THE EMERGENCE OF CHINESE LANGUAGE AND CIVILIZATION IN THE LATE NEOLITHIC AGE, BY TSUNG-TUNG CHANG (1988)**


SINO-PLATONIC PAPERS

Number 7 January, 1988

Indo-European Vocabulary in Old Chinese

A New Thesis on the Emergence of Chinese Language and Civilization in the Late Neolithic Age

by

Tsung-tung Chang

Victor H. Mair, Editor
Sino-Platonic Papers
Department of East Asian Languages and Civilizations
University of Pennsylvania
Philadelphia, PA 19104-6305 USA
vmair@sas.upenn.edu
www.sino-platonic.org

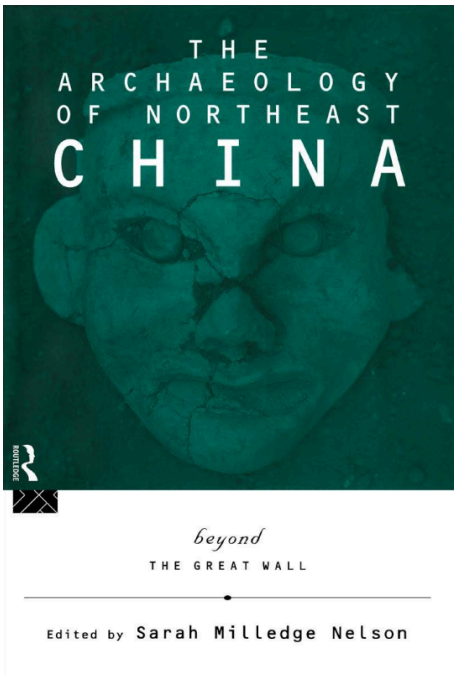
[PG.35]

Interestingly enough, the yellow emperor and the people of the Hongshan culture are a related kin:

“Because of the time frame, and the perceived need to associate sites with Chinese history, **<u>the Hongshan culture is related to the legendary Yellow Emperor,</u>** one of the sage kings in predynastic history/legend.**”**

- **THE ARCHAEOLOGY OF NORTHEAST CHINA; BEYOND THE GREAT WALL, EDITED BY SARAH MILLEDGE NELSON (1995)**

[PG.13]



Bodhidharma was a legendary Buddhist monk who lived during the 5th or 6th century AD. He is traditionally Thought to have come from the west (which is described as either Iran (Central Asia) or Southern India.) to give the knowledge of Chan Buddhism to the Chinese, and is stated to be the first Chinese patriarch.

“Ch’an was brought to China by a monk, Bodhidharma, the third son of a prince of Southern India, who is honored as the first Ch’an Patriarch in China, and the twenty-eighth in an unbroken line from the historical Buddha.”

- **BUDDHIST SPIRITUALITY VOLUME II; LATER CHINA, KOREA, JAPAN, AND THE MODERN WORLD, EDITED BY TAKEUCHI YOSHINORI (2003)**

[PG.3]

“The Dharma Master was a South Indian of the Western Region. He was the third son of a great Indian king. His divine insight was clear; whatever he heard, he understood.**”**

- **THE BODHIDHARMA ANTHOLOGY; THE EARLIEST RECORDS OF ZEN, BY JEFFREY L. BROUGHTON (1999)**

[PG.8]

“a reliable non-Buddhist source, mentions a Bodhidharma in Lo-yang at about this time. **There is one difference** from the traditional story. **The guide's Bodhidharma is an Iranian, not an Indian.** There is, **however, nothing implausible about an early sixth-century Iranian Buddhist master who made his way to North China via the fabled Silk Road. This scenario is, in fact, more likely than a South Indian master who made his way by the sea route.”**

- **THE BODHIDHARMA ANTHOLOGY; THE EARLIEST RECORDS OF ZEN, BY JEFFREY L. BROUGHTON (1999)**

[PG.53&54]

Along with the description of him coming from the west he is also referred to as “The Blue-Eyed Barbarian” or “Red-Bearded Barbarian.”

“The blue-eyed barbarian came from the west in such a hurry”

- **A BUDDHA FROM KOREA; THE ZEN TEACHINGS OF T'AEGO, TRANSLATED WITH COMMENTARY, BY J.C. CLEARY (1988)**

[PG.128]

“Before the blue-eyed teacher [Bodhidharma] came. Everyone's nostrils were dragging through the sky. When he returned to the west carrying one shoe. Everyone had a complete set of eyebrows and eyes. Why did he come and go like this?”

- **A BUDDHA FROM KOREA; THE ZEN TEACHINGS OF T'AEGO, TRANSLATED WITH COMMENTARY, BY J.C. CLEARY (1988)**

[PG.161]

“The fundamental style of the ancestral teachers, the one expression of transcendence, plunging into the other side with a heroic spirit, then being free wherever you are, inconceivable activities unhindered. wielding the jewel sword of the diamond king, cutting off difficulty and confusion, using the killing and reviving staff to eliminate affirmation and denial. Striking and shouting at appropriate times, sitting one walking seven; by this that tawny-faced old teacher Shakyamuni assembled all kinds of people over three hundred and sixty times—able to act as king of the teaching, he was free in all respects. **The blue-eyed first patriarch sat for nine years facing a wall and offered instruction for later students—"outwardly ceasing all involvements, inwardly no sighing in the mind, mind like a wall, thereby one may enter the way."”**

- **THE ORIGINAL FACE; AN ANTHOLOGY OF RINZAI ZEN, TRANSLATED AND EDITED BY THOMAS DEARY (1978)**

Nate J. Gomes - ANCIENT ARYAN STATUES AND STORIES

[PG.54]

“<u>As Buddhism became established in China,</u> it organized itself in magnificent and ponderous systems such as the T'ien-t'ai. The value of this was obvious, but the danger was that it provided something to cling to. Practitioners became involved in doctrinal minutiae and controversies over meditational techniques. **<u>They were absorbed into large monastic institutions and fell victim to "grasping at ceremonies." An outrageous teacher from the southern part of the Indian subcontinent, Bodhidharma (circa early 6th century C.E.), "the blue-eyed, red-bearded barbarian from the west,"</u>** burst rudely through all of this and **<u>initiated a "back to bodhi" reform. The only value of the Dharma, Bodhidharma shouted at monks and emperors, is that it leads to Enlightenment.</u>** If some form of the Dharma is not leading beings to Enlightenment, then, no matter how sacred it may seem, it must be discarded. "Gold dust is valuable, but in the eyes it causes blindness."**”**

- **THE VISION OF BUDDHISM: THE SPACE UNDER THE TREE, BY ROGER J. CORLESS (1989)**

[PG.231]

“As such he is the patron saint of most Japanese martial artists, who call him Dharuma and hang his portrait in a position of honour in their dojos or training halls. In these portraits, **<u>Bodhidharma is always ugly. He has glaring blue eyes, wild, dark, curling hair and a beard.</u>”**

- **THE WAY OF THE WARRIOR; THE PARADOX OF THE MARTIAL ARTS, BY HOWARD REID, AND MICHAEL CROUCHER (1983)**

[PG.26]

“Does the phrase 'basically a Hon of Posseur' mean that he looked like one or was one? **<u>Pelliot thinks that it means the 'Hon with the blue green eyes'. The person he was describing could have been an Indian, even if his colouring was fair. In the north-west of India there were many fair-skinned, blue- eyed people.</u>”**

- **THE WAY OF THE WARRIOR; THE PARADOX OF THE MARTIAL ARTS, BY HOWARD REID, AND MICHAEL CROUCHER (1983)**

[PG.27]

“Jade-green, or blue. The blue-eyed barbarian, Bodhidharma.”

- **A DICTIONARY OF CHINESE BUDDHIST TERMS, BY WILLIAM EDWARD SOOTHILL, AND LEWIS HODOUS (1937)**

[PG.426]

“Who can distinguish true from false? Many are just false. I myself have never had the eye (for this); (what about) **the blue-eyed foreign monk (Bodhidharma)?”**

- **THE BLUE CLIFF RECORD TRANSLATED, BY THOMAS CLEARY, AND J. C. CLEARY (1992)**

[PG.56]

“Round and round the jewel turns, ringing like jade- With a three foot pole he tries to stir the Yellow River. **Only the Blue-eyed Barbarian (Bodhidharma) could do it. Made of cast iron.”**

- **THE BLUE CLIFF RECORD TRANSLATED, BY THOMAS CLEARY, AND J. C. CLEARY (1992)**

[PG.208]

“Gaptooth-'He with gapped rotting teeth' is **Bodhidharma (qv), also known as the Blue-Eyed Barbarian or the Red-Bearded Barbarian**, the Pierced-Ear Traveller, **the First Patriarch, the Ancestral Teacher**; he is also referred to by place names such as Shao Lin, Few Houses (name of mountain. where Shao Lin temple was), and Bear's Ear Mountain (where he is entombed).”

- **THE BLUE CLIFF RECORD TRANSLATED, BY THOMAS CLEARY, AND J. C. CLEARY (1992)**

[PG.643]

The monikers “Blue-Eyed Barbarian” and “Red-Bearded Barbarian” were often used for foreign monks who went to China to teach Buddhism:

“112. SEEING OFF AN INDIAN MONK

From India, a true son of Buddha His bodily existence as free as the white clouds I entrust these words to the mountains and the waters **You must open your barbarian blue eyes and look”**

- **A BUDDHA FROM KOREA; THE ZEN TEACHINGS OF T'AEGO, TRANSLATED WITH COMMENTARY, BY J.C. CLEARY (1988)**

[PG.154]

One translator of the sutras into the Chinese tongue, Buddhayasas was a Dharmaguptaka monk and was known as the "Red-Bearded/Red-Mustached/Red-Haired Barbarian."

婆 沙 The red-moustached (or bearded) Vibhāṣā, a name for 佛 陀 耶 舍 Buddhayaśas.

The red-moustached (or bearded) Vibhāṣā, a name for Buddhayaśas.

- **A DICTIONARY OF CHINESE BUDDHIST TERMS, BY WILLIAM EDWARD SOOTHILL, AND LEWIS HODOUS (1937)**

[PG.245]

The Buddha himself was a Shakyamuni***[32]*** (meaning “Sage of the Shakya Clan” in Sanskrit) which was an ancient Indo-Aryan clan.***[33]*** And is known to have had blue eyes, stated to be the 29th physical characteristic of a "Great Man."

“He belonged to the Sakya clan dwelling on the edge of the Himalayas, his actual birthplace being a few kilometres north of the present-day Northern Indian border, in Nepal. **His father was, in fact, an elected chief of the clan rather than the king he was later made out to be, though his title was *raja*—a term which only partly corresponds to our word 'king'.** Some of the states of North India at that time were kingdoms and

others republics, and the Sakyan republic was subject to the powerful king of neighbouring Kosala, which lay to the south.”

- **THE LONG DISCOURSES OF THE BUDDHA; A TRANSLATION OF THE DIGHA NIKAYA, TRANSLATED FROM THE PALI, BY MAURICE WALSHE (1995)**

[PG.20]

“(29) His eyes are deep blue.”

- **THE LONG DISCOURSES OF THE BUDDHA; A TRANSLATION OF THE DIGHA NIKAYA, TRANSLATED FROM THE PALI, BY MAURICE WALSHE (1995)**

[PG.206&442]

Statue of the Maitreya Buddha erected at Thiksey monastery to commemorate the visit of the 14th Dalai Lama to the monastery in 1970.

Statue constructed between 2006 and 2013, at the Buddha Park of Ravangla.

While these statues may not be "ancient" they display the ancient belief of the monks. Older depictions may not display the blue eyes found in the Dīgha Nikāya (which can be due to a myriad of reasons but is useless to speculate on the matter.), but they do show the more Caucasoid features of the buddha.***[34]***

The term "Aryan" as mentioned in the introduction, comes from the Sanskrit word "ārya".***[35]*** This word is often found in the Rig Veda, an ancient Aryan religious text from the ancient Aryan conquerors of India that mentions the phenotypical traits of these conquerors and their gods.

The following sections from the Rig Veda are taken from the Ralph T.H. Griffith 1896 English translation of the Veda. It should be noted that most modern Hindus do not think any English translation is sufficient. Whether they are correct I am not sure, but this is the best understanding the western world can get of what the Veda says without devoting their life to the religion and study of it. Also, some people in the "Ancient Aryans" circles will often use Book 10, Hymn 96 to say Indra was blond, from what I have been able to find, this is false.***[36]*** Although Indra is said to be fair.

"<u>**O Lord of all men, fair of cheek**</u>, rejoice thee in the gladdening lauds, Present at these drink-offerings.**"**

- RIG VEDA 1.9.3

"Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises; <u>**Who, fair-faced**</u>, favours him who presses Soma with stones made ready, <u>**He, O men, is Indra.**</u>**"**

- RIG VEDA 2.12.6

Indra "slaying the Dasyus", (Dasyus being the natives in India before the Aryans came***[37]***) often comes up in the Rig Veda:

"For thou art he, **O Indra, who stormeth all castles of the foe, Slayer of Dasyus,** man's Supporter, Lord of Heaven.**"**

- RIG VEDA 8.87.6

It is said that through this it "gave protection to the Aryan colour":

"He gained possession of the Sun and Horses, Indra obtained the Cow who feedeth many.
Treasure of gold he won; **he smote the Dasyus, and gave protection to the Āryan colour."**

- RIG VEDA 3.34.9

The Rig Veda also speaks of black skin with abhorrence:

"ACTIVE and bright have they come forth, impetuous in speed like bulls, **Driving the black skin far away."**

- RIG VEDA 9.41.1

"O'er Sire and Mother they have roared in unison bright with the verse of praise, burning up riteless men, **Blowing away with supernatural might from earth and from the heavens the swarthy skin which Indra hates."**

- RIG VEDA 9.73.5

Another thing the Veda speaks of is Indra helping his Aryan worshipers to conquer the "dusky skin":

"Indra in battles help his Āryan worshipper, he who hath hundred helps at hand in every fray, in frays that win the light of heaven. **Plaguing the lawless he gave up to Manu's seed the dusky skin**; Blazing, 'twere, he burns each covetous man away, he burns, the tyrannous away. **"**

- RIG VEDA 1.130.8

The line "he gave up to Manu's seed the dusky skin" could be a referent to the Indo-Aryan peoples conquering the darker natives of India. And thus it is thought Indra gave land to Manu's seed. Manu is a term for the first man in Hinduism***[38]*** (like Adam in the Bible), Manu's seed being the human race. It's very interesting to see that the Aryan authors of the Veda saw the "dusky skin" as non-human. Although this is just my interpretation of the English translation of the Hymn so I am open to any criticism that may come.

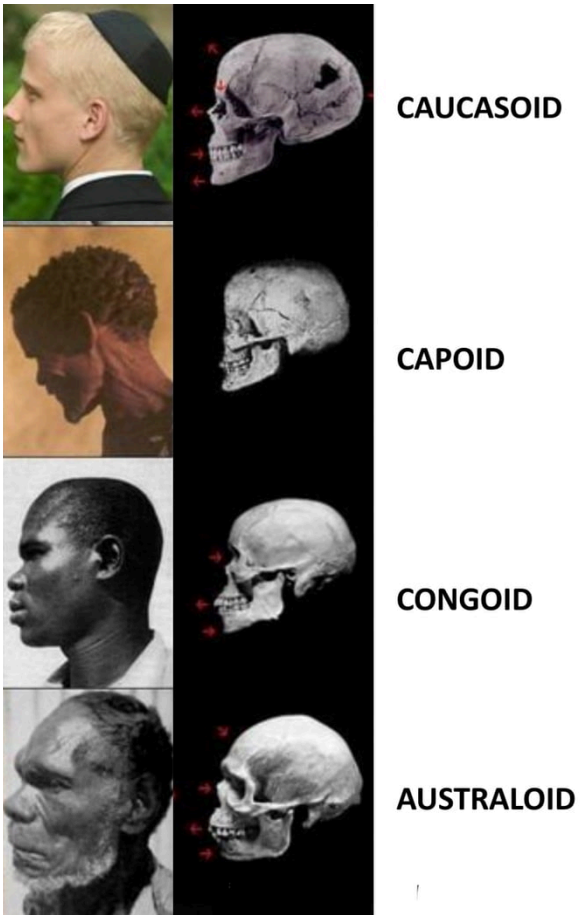
The Rig Veda may also give us a clue as to the phenotype of the Dasyus spoken of earlier:

"One car-wheel of the Sun thou rolledst forward, and one thou settest free to move for Kutsa.
Thou slewest noseless Dasyus with thy weapon, and in their home o'erthrewest hostile speakers.**"**

- RIG VEDA 5.29.10

"noseless Dasyus" could imply a negroidal type flat nose. See the images below for a comparison of the flat noses of the negroid types with the pointed nose of the Caucasoid:

While Indra is described as "fair" all other Hindugods don't have such descriptions, krishna is not Blue eyed and neither is vishnu, nor any others from what I have been able to find. While you will be able to find depictions of Hindu gods as Blue eyed or fair skinned that does not mean it is based on any description or ancient depiction of the deity. More likely, it is just the artistic interpretation of displaying the features most fond of the creator of the image.



Going away from the asian-religious-sphere, another account of Caucasoid traits in ancient china can be found in the Li Ho (Li He) Poems, Li Ho was a Chinese poet during the mid-Tang dynasty. (c. 790–791 – c. 816–817) Inside of a song called"General Lü" we find a general with green eyes, showing the trait to be not uncommon to the people of ancient China, and that there were foreigners in noble positions in ancient China.:

"Green-eyed general, you well know The will of Heaven!"

- THE POEMS OF LI HO (791-817) TRANSLATED BY, J. D. FRODSHAM (1970)

CHAPTER 6.
ARYANS IN THE AMERICAS.

Pre-Inca "Lady of the Mask" mummy, from the Wari culture (500-1000 AD), thought to be a noblewoman due to the ornate mask. It was found at the Pucllana archaeological site in Lima. Not only does it have blue eyes but it also has a very straight and high bridged nose on the mask which is a common Caucasoid feature. Its current location is unknown.*[39][40]*

To The American Indian: Reminiscences of a Yurok Woman is a book written by a Yurok woman named Che-na-wah Weitch-ah-wah, more commonly known by her English name Lucy Thompson (1856 – 1932). The Yurok are natives of California, living along the Klamath River (northern California.), The book was written for preserving and letting her people's stories be known. The fourth chapter is titled "Traditions of the Ancient White People" and reads as follows:

"When The Indians first made their appearance on the Klamath river it was already inhabited by a white race of people known among us as the Wa-gas. These white people were found to inhabit the whole continent, and were a highly moral and civilized race. They heartily **welcomed the Indians to their country and taught us all of their arts and sciences.** The Indians recognized the rights of these ancient people as the first possessors of the soil and no difficulties ever arose between the two people. Their hospitality was exceedingly generous in the welfare of our people and all prospered together in peace and happiness, in their pursuit of human existence."

- **TO THE AMERICAN INDIAN; REMINISCENCES OF A YUROK WOMAN BY LUCY THOMPSON (1916)**

[PG.64]

"Their morals were far superior to the white people of today, their ideals were high and inspired our people with greatness. After we had lived with these ancient people so long, **they suddenly called their hosts together and mysteriously disappeared for a distant land, we know not where."**

- **TO THE AMERICAN INDIAN; REMINISCENCES OF A YUROK WOMAN BY LUCY THOMPSON (1916)**

[PG.64]

"When the Wag-as left this land they assured my people that they would return to them at some future time. Perchance thousands of years have elapsed since then, and they have not returned, we have waited in vain for it seems that our cherished hopes are fading. However, some of our people are still looking for the return of the white man. **The traditions handed down leads us to believe that the Wa-gas returned to the land of their birth, in the far north, the valley of Cheek-cheek-alth**, as their traditions were given to us that their origin was in this same land of Cheek-cheek-alth, as they came down from the North when they came to this land."

- **TO THE AMERICAN INDIAN; REMINISCENCES OF A YUROK WOMAN BY LUCY THOMPSON (1916)**

[PG.65]

"When the Wa-gas returned to Cheek-cheek-alth it is supposed they found a ladder in this beautiful valley which extends from earth to Heaven, and climbed it to Werse-on-now, (Heaven) where they dwell with God. **All the half castes with the exception of a few went away with the Wa-gas, and nearly all those that were three quarters Indian remained with our people. This is said to be the reason why some of our people are very fair.** Some of the Indians are still looking for their return to the earth, **when they come back it is believed that peace and happiness will reign supreme again over this great land and all evil will be cast out."**

- **TO THE AMERICAN INDIAN; REMINISCENCES OF A YUROK WOMAN BY LUCY THOMPSON (1916)**

[PG.66]

Note that when Lucy Thompson says there were white people on the whole continent before the Indians and then says “Their morals were far superior to the white people of today”.
She is making it clear that this was an actual phenotypically white people and not some metaphor for people who wore white clothes or what have you. Since according to the author they look like the modern European peoples of today.

Another account of White natives of North America comes from Sarah (née Winnemucca) Hopkins (c. 1844 – October 17, 1891), Who was a Northern Paiute writer, activist, lecturer, teacher, and school organizer. And in her book “Life Among the Piutes, Their Wrongs and Claims” she speaks of how her people genocided a red haired population and still have some of their hair. As well as a dress made up of it:

“My people say that the tribe we exterminated had reddish hair. I have some of their hair, which has been handed down from father to son. **I have a dress which has been in our family a great many years, trimmed with this reddish hair**. I am going to wear it some time when I lecture. It is called the mourning dress, and no one has such a dress but my family.**”**

- **LIFE AMONG THE PIUTES: THEIR WRONGS AND ClAIMS BY SARAH WINNEMUCCA HOPKINS (1883)**

[PG.75]

The final witness I will call to the stand is the United States Senate in the 63d congress in the 3rd session, Document number 677, Exhibit Q; History of the Cherokee Indians, From the Nineteenth Annual Report of the Bureau of Ethnology. Stating the following:

“There is a dim but persistent tradition of a strange white race preceding the Cherokee, some of the stories even going so far as to locate their former settlements and to identify them as the authors of the ancient works found in the country. The earliest reference appears to be that of Barton in 1797, on the statement of a gentleman whom he quotes as a valuable authority upon the southern tribes. **"The Cheerake tell us, that when they first arrived in the country which they inhabit, they found it possessed by certain 'moon-eyed people,' who could not see in the daytime. These wretches they expelled." He seems to consider them an albino race.** Haywood, twenty-six years later, says that **the invading Cherokee found "white people" near the head of the Little Tennessee, with forts extending thence down the Tennessee as far as Chickamauga Creek. He gives the location of three of these forts. The Cherokee made war against them and drove them to the mouth of Big Chickamauga Creek, where they entered into a treaty and agreed to remove if permitted to depart in peace**. Permission being granted, they abandoned the country. **Elsewhere he speaks of this extirpated white race as having extended into Kentucky and probably also into western Tennessee, according to the concurrent traditions of different tribes.** He describes their houses, on what authority is not stated, as having been small circular structures of upright logs, covered with earth which had been dug out from the inside.**”**

- **INDIANS OF NORTH CAROLINA; LETTER FROM THE SECRETARY OF THE INTERIOR, A REPORT ON THE CONDITION AND TRIBAL RIGHTS OF THE INDIANS OF ROBESON AND ADJOINING COUNTIES OF NORTH CAROLINA (1915)**

[PG.140]

Although "Barton" thinks they are a albino people this is unlikely from the evidence seen previously and also highly speculative.

All of these traditions of ancient Aryans in North America have been corroborated with skeletal and genetic evidence, of which as I said in my foreword I will not be going over. The book March of the Titans by Arthur Kemp as mentioned in the foreword goes over these aspects, which is talked about in the 6th chapter; "To the Ends of the Earth—Lost White Migrations" Which I would recommend you to read for the skeletal and genetic evidence of Caucasians specifically for the Americas and Asia.

Thor Heyerdahl (6 October 1914 – 18 April 2002). was a Norwegian adventurer, ethnographer and had a background in biology with specialization in zoology, botany and geography. And his book "Aku-Aku; The Secret Of Easter Island" reveals the ancestral secrets of the Aryan stock of that island which he traveled to, giving its oral tradition.

"There had been two peoples on the island, and they lived side by side all over it. One of these peoples had a peculiar appearance: their men and women pierced their ears and put heavy weights into the lobes till the ears were **artificially lengthened right down to the shoulders. For this reason they were called *Hanau eepe*, "long-ears," while the other people were the *Hanau momoko*, "short-ears." The long-ears were an energetic people who always wanted to work, and the short-ears had to moil and toil and help them to make walls and statues, which led to jealousy and dissatisfaction."**

- **AKU-AKU; THE SECRET OF EASTER ISLAND BY THOR HEYERDAHL (1957)**

[PG.122]

He then continues to tell the legend of how the long ears made the short ears work too much so the short ears declared war. The long ears fled to the easternmost end of the island, their chief decided they should dig a big trench to hide, so they did. But the short ears saw them, and ambushed them, killing them and burning them in their own ditch. We then hear an important part of the story:

"Only three of the long-ears succeeded in leaping through the fire and escaping in the direction of Anakena. One of them was called Ororoina and another Vai, but the name of the third is forgotten. They hid in a cave which the inhabitants can point out to this day. There they were found, and two of them were stabbed to death with sharp stakes, while the third and last, **Ororoina, was allowed to remain alive as the only surviving long-ear.** When the short-ears dragged him out of the cave he shouted orro, orro, orro, in his own language, but this was a language which the short-ears did not understand. **Ororoina was taken to the house of one of the short-ears who was named Pipi Idoreko and lived at the foot of the hill called Toatoa. There he married a short-ear of the Haoa family and had many descendants,** among them Inaki-Luki and Pea. T**hey in turn had a number of descendants, the last of whom are still living among the short-ears on the island now."**

- **AKU-AKU; THE SECRET OF EASTER ISLAND BY THOR HEYERDAHL (1957)**

[PG.124]

“This is the oral tradition, as recounted in Heyerdahl’s book. Most certainly it in some way represents at least a partially accurate version of events as the easternmost part of Easter Island, Poike, is indeed the only place on the island which is strangely clear of stones. It is also cut off from the rest of the island by a ditch, in which evidence of a great fire has been found.**”**

- **MARCH OF THE TITANS; THE COMPLETE HISTORY OF THE WHITE RACE BY ARTHUR KEMP (1999)**

[PG.145]

A photo of the remaining long ears from Thor Heyerdahl’s 1955 expedition to Easter Island. He describes the photo in his book as follows:

“The mayor was a pure-bred long-ear and the strangest personality on the Hand. He possessed great funds of old knowledge, fine abilities and vivid imagination, but he was. highly superstitious. From the left: the mayor's brother Alan Alan, the mayor, Hei, the mayor’s redhaired son Juan, Lazarus, Enlique.**”**

- **AKU-AKU; THE SECRET OF EASTER ISLAND BY THOR HEYERDAHL (1957)**

[PG.224]

The fact that the leading family of “long ears” on the island to this day show red hair and some Caucasoid features, even if they have been mixed to a certain degree with the “short ear” natives, is the clearest sign that the “long ears” were Caucasoid. (These features can also be found in the famous statues of the island themselves, showing caucasoid features, some statues of which have red hair.***[41][42]***)

The origin of the red-haired Caucasoids on the island was looked into by Heyerdahl. Through researching Spanish accounts from the conquistador Pedro Pizarro (c. 1515 – c. 1602) of the conquest of South America. He said that red-haired Incas were present in South America as late as the 1500s (trying to connect this with the long ears.):

"In Peru. When the Spaniards discovered the Inca Empire, Pedro Pizarro wrote that, **while the mass of Andes Indians were small and dark, the members of the Inca family ruling among them were tall and had whiter skins than the Spaniards themselves. He mentions in particular certain individuals in Peru who were white and had red hair.**"**

- **AKU-AKU; THE SECRET OF EASTER ISLAND BY THOR HEYERDAHL (1957)**

[PG.351]

"Pizarro asked who the white-skinned red-heads were. The Inca Indians replied that they were the last descendants of the viracochas. The viracochas, they said, were a divine race of white men with beards. They were so like the Europeans that the Europeans were called viracochas the moment they came to the Inca Empire.**"**

- **AKU-AKU; THE SECRET OF EASTER ISLAND BY THOR HEYERDAHL (1957)**

[PG.352]

While I was not able to find the account from Pizarro of red heads being in peru, he does say there were blonds and that the nobles were whiter than Spaniards. This is likely just because Mr. Heyerdahl misremembered Pizarro's account. Same with comment about the inca Indians saying the red heads come from viracochas. Rather the account says the nobles themselves said they come from the "Idols" which does imply them coming from some deity that was worshiped either by the upper classes or just by the general population.

"The people of this kingdom of Peru were white, swarthy in colour, and **among them the Lords and Ladies were whiter than Spaniards. I saw in this land an Indian woman and a child who would not stand out among white blonds. These people [of the upper class] say that they were the children of the idols.**"**

- **RELATION OF THE DISCOVERY AND CONQUEST OF THE KINGDOMS OF PERU VOLUME II BY, PEDRO PIZARRO, TRANSLATED BY PHILIP AINSWORTH MEANS (1921)**

[PG.471]

"When the Spaniards came to Lake Titicaca, up in the Andes, they found the mightiest ruins in South America— Tiahuanaco. **They saw a hill reshaped by man into a stepped pyramid, classical masonry of enormous blocks beautifully dressed and fitted together**, and numerous large stone statues in human form. **They asked the Indians to tell them who had left these enormous ruins. The well-known chronicler Cieza**

de Leon was told in reply that these things had been made long before the Incas came to power. They were made by white and bearded men like the Spaniards themselves."

- **AKU-AKU; THE SECRET OF EASTER ISLAND BY THOR HEYERDAHL (1957)**

[PG.352]

Pedro Cieza de León (c. 1518 or 1520 – 1554) was a Spanish conquistador and chronicler of Peru and Popayán. The statement Mr. Heyerdahl is referencing reads as so:

"The greatest River is called Vinaque, of where are the Ruins of very ancient stately Structures, which seem to be of a very long standing[.] **The Neighbouring *Indians* being asked, who built those old Piles, answer it was done by other white Bearded People like us, who they say, came thither long before the *Incas* reigned, and settled their Habitations.** I am of Opinion that this, and some other Structures in this Kingdom, are not of that Sort the *Incus* erected; for this was Square, and theirs long and narrow**"**

- **THE SEVENTEEN YEARS TRAVELS OF PETER DE CIEZA, THROUGH THE MIGHTY KINGDOM OF PERU, AND THE LARGE PROVINCES OF CARTAGENA AND POPAYAN IN SOUTH AMERICA: FROM THE CITY OF PANAMA, ON THE ISTHMUS, TO THE FRONTIERS OF CHILE (1709)**

[PG.198]

In the first edition of the work I claimed Graham Hancock did not give a proper citation for if Quetzalcōātl was seen as a White and ruddy man with a beard. After re-reading that section of his work I realised I was looking at the wrong section and not reading it correctly. He does cite a Spanish chronicler, Juan de Torquemada (c. 1562 – 1624). And this is what he has to say about Quetzalcōātl:

"Certain people came from the north by way of Pánuco. These were men of good carriage, well-dressed in long robes of black linen, open in front, and without capes, cut low at the neck, with short sleeves that did not come to the elbow; the same, in fact, as the natives use to this day in their dances. From Pánuco they passed on very peaceably by degrees to Tulla, where they were well received by the inhabitants. The country there, however, was already too thickly populated to sustain the new-comers, so these passed on to Cholula where they had an excellent reception. **They brought with them as their chief and head, a personage called Quetzalcoatl, a fair and ruddy complexioned man, with a long beard.** In Cholula these people remained and multiplied, and sent colonists to Upper and Lower Mizteca and the Zapotecan country; and these it is said raised the grand edifices whose remains are still to be seen at Mictlan. These fol- lowers of Quetzalcoatl were men of great knowledge and cunning artists in all kinds of fine work; not so good at masonry and the use of the hammer, as in casting and in the engraving and setting of precious stones, and in all kinds of artistic sculpture, and in agriculture."

Monarchichia indiana, volume I, BY Juan de Torquemada, cited in Fair Gods and Stone Faces. (1615)

[PG.37&38]

The dishonesty inside of the “Ancient Aryan” sphere does not show itself as much when it comes to this section of the world but there still is a little:

The image above is of unknown origin, not meaning that it's real and it's held somewhere and we don't know what culture it comes from. But that it could just be a complete fake, the oldest use of this image I was able to find was on Pinterest 14 years ago.***[43]***

From what I have shown here it is undeniable that Caucasoid Aryans have been present in every part of the world in times past, from ancient Mesopotamia, to Asia, and the Americas. More evidence for this as mentioned twice in this work can be found in Arthur Kemp’s book “March of the Titans”.

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[32] https://en.wikipedia.org/wiki/The_Buddha **(Look at the "Other names" section to the right.)**

[33] https://en.wikipedia.org/wiki/Shakya

[34] **Compare the drastic difference between the much more Caucasoid features of the** Buddha in the Greco-Buddhist art of Gandhara, from the 1st century AD. **To the much more mongoloid features of the** Seated Buddha, from Japan, Heian period, 9th－10th century.

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